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THE

# BOOK OF RATRAMN

THE PRIEST AND MONK OF CORBEY,

COMMONLY CALLED BERTRAN,

ON THE

BODY AND BLOOD

OF

THE LORD

TO WHICH IS ADDED

AN APPENDIX,

CONTAINING THE SAXON HOMILY OF ÆLFRIC.

FIRST AMERICAN EDITION,

WITH

A PREFACE,

BY THE

RIGHT REV. W. R. WHITTINGHAM, D. D.

BISHOP OF MARYLAND.

BALTIMORE:

JOSEPH ROBINSON,

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## PREFACE

TO THE AMERICAN EDITION.

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The treatise of Ratramn on the Body and Blood of the LORD, now first printed in this country, is not without intrinsic value. Concise, explicit, intelligible, free from scholastic subtleties and mystic refinements, it presents in brief compass a clear and consistent view of the doctrine of the Real Presence of our LORD in His Sacrament of the Holy Eucharist. As a specimen of the teaching of the Church in the ninth century, when what are currently styled "the dark ages" brooded over her, it may surprise some, by the exhibition of greater familiarity with the Scriptures and ability in their use than they had been led to expect.

But it is mainly as *evidence*, as well to the point what *was not*, as what *was* the doctrine then held on the subject of which it treats, that this little book is valuable. Not only does it aid in fixing the precise date of the heretical notion of *transubstantiation*, but it establishes conclusively the fact that it was no part of the view held to be orthodox, not only when and where the author wrote, but for ages afterward.

This appears from the fact of the absence of that notion from a work professedly treating of the mode of the Sacred Presence in the Eucharist, in connexion with the reputation at the time and subsequently enjoyed by the author.

I. The standing of the author may be attested by authority of the highest and most unquestionable kind ; that of the learned Benedictine Monks of the congregation of S. Maur, at Paris. In their *Histoire Littéraire de la France*, tome v. p. 333, &c., they furnish the following account of Ratramn.

“RATRAMN, whom many, by disfiguring his true name, have called *Bertram*, rendered himself very celebrated among the writers of his age.

“But great as his reputation was, we are not on that account any the better informed of the incidents of his life. It is indeed very strange that we know so little concerning a man who in his time appeared as one of the greatest characters on the literary stage. He retired to the Abbey of Corbey at least in the time of the abbot Wala, successor of S. Adalhard, and there embraced the monastic life. At that time, as we have before seen, learning flourished in the abbey. Ratramn, by the advantage of a quick and penetrating mind, made great progress. He applied himself as well to profane studies as to ecclesiastical, and became well versed in both. He bestowed particular attention on the art of composition : and the eulogium passed upon his poetry by a learned contemporary,

tends to the conclusion that he had given much of his attention to that pursuit.

“To all these acquisitions Ratramn added that of skill, to a certain extent, in criticism. History has preserved a remarkable instance, in his detection of an error of Hincmar, archbishop of Rheims. That prelate had had copied and richly bound a historical treatise on the Nativity of the Blessed Virgin, and a Homily on her Assumption, which were attributed to St. Jerome. Ratramn, knowing the inaccuracy of the first piece and the spuriousness of the other, strenuously maintained that such productions ought neither to be sanctioned nor tolerated.

“Celebrated as he was for his learning and doctrine, he rendered himself equally deserving of commendation by his life. His knowledge and virtue procured his elevation to the priesthood; but there is no evidence that his merit obtained for him any employ or dignity. It is likely that his love of study made him prefer the obscurity of the cloister to any degree of honor or elevation.

“As the study of religion was the principal and only object of Ratramn’s devotion to learning, and he cherished an ardent zeal for the truth, there arose no dispute among the Theologians of his time in which he did not enter, either of his own accord, or by the command of those to whose authority he was subject.

“The writings that Rattramn published in these discussions, gained for him so great a reputation that King Charles the Bald chose him to be his instructor, as to what he ought to believe concerning predestination and the Eucharist. Rattramn *acquitted himself in that double commission with so much ability*, that the bishops of the Province of Rheims, finding themselves obliged to write in refutation of the unjust charges of the Greeks, cast their eyes on him, and commissioned him to perform the task. Several other writers in the west addressed themselves to the same enterprise. None among them succeeded better than Rattramn. The glory that he thus acquired, is not yet extinct.”

“So many services rendered to the Church have caused Rattramn always to be regarded as a man worthy of respect, and have obtained for him a place of honor among ecclesiastical writers. *If the difficulty of putting a right construction* [i. e. a construction not adverse to the dogma of transubstantiation] *on his Treatise on the Eucharist*, has excited suspicions in the minds of some moderns concerning his faith as regards that article, he has had that stain advantageously wiped away, the last two centuries, by several celebrated Theologians. [Mabillon, Noel, Boileau, and others. See below.] There is perhaps no one but Father Callot, who giving an account of this great man, very much at length as usual, persists in representing him to us as a sort of amphibious religionist. Happily for Rattramn, that father's portraits were seldom drawn from the life,” &c.

This testimony very fully establishes the fitness of Ratramn to represent the dogmatical teaching of his age. It sets in a fair light, too, the occasion and contemporary estimation of this Treatise; both such as tend to give it high value in evidence.

II. What, then, is the nature of that evidence?

The author, selected *for his ability*, to enlighten his king on the subject of the Presence of CHRIST in the Eucharist, and so discharging his task in the estimation of the bishops of his country, as *on account of the ability* thus shown to be selected for their theological champion in the dispute just arising between the Western and Eastern Churches, not only does *not teach transubstantiation*, but expresses himself in language on which it is admitted to be very *difficult to put a construction* compatible with that dogma!

*How difficult*, appears from several facts:

1. The publication of the Treatise, in the first place, by Protestants, (with a preface by Leo Juda, in 1532) and in at least twelve out of fifteen subsequent editions, previous to 1750, and in the great majority of the translations, by the same hands. A judicial blindness must have possessed them, to be so active in disseminating a work that taught transubstantiation, had it done so.

2. The omission of a writer of *such celebrity* by Cardinal Bellarmine in his work on Ecclesiastical Writers. He had a reason for the omission, no doubt; and but one can be assigned. *He thought Ratramn a heretic.*

3. The agreement in that opinion of the authors of the Index Expurgatorius of the Council of Trent. "They believed," say the Benedictines, "that the heretics had forged it under a respectable name. And so several great Theologians of those days judged: such as Sixtus Senensis, Espencaeus, Saintes, Genebrard." *Hist. Lit.* v. 338.

4. The necessity felt by the Doway divines, of *making alterations*, when they admitted the genuineness of the tract; and the *nature of the alterations* proposed. See below, in the Preface of the English edition.

5. "The authority of Cardinal Perron, who owning the work as Ratramn's, abandoned him as a *heretical writer*; and was followed by the crowd." *Hist. Lit.* ub. sup.

6. The *difference* of Romanists among themselves, as to the mode of construction. "M. de S. Beuve" say the Benedictines, "was the first who, after the heat of these disputes, undertook to justify Ratramn. He did it in 1655.—M. de Marca, for his part, took another course; pretending that the work had been made by John Scot Erigena, who had concealed himself under the name of Bertram. A singular opinion, which Father de Paris, a Canon Regular, undertook to support immediately after it had been broached; adding however, that it *might very well be Berengar* or his followers that had forged the work." *Hist. Lit.* ub. sup.

7. The suspicions and accusations of *interpolation* so frequently uttered by Romanists, (*Hist. Lit.* p. 340.) until Mabillon proved that they were unfounded. These show that the evidence of Ratramn is not merely negative. Parts of his writing have been felt by Romish controversialists to bear *positively* against themselves.

8. The suppression of the translation by M. Boileau, although put forth in opposition to that of the Protestant Minister Alix, and carefully guarded by an elaborate Preface putting a Romish sense on the more "difficult" passages. The work, which appeared at Paris, in 1686, was suppressed by the Archbishop, after a formal deliberation on the subject by the Faculty of the Sorbonne. *Hist. Lit.* v. 341.

These facts render quite unnecessary any minute examination of the modes in which learned and subtle Theologians have satisfied *themselves* of the compatibility of the dogma of transubstantiation with the doctrine of the Church in the ninth century, as taught by Ratramn with the approbation of his contemporaries. The reader is furnished with the means of instituting an examination on his own account, either in an accurate translation, or in the original, or both. Let the whole tenor of the work speak for itself. Could any believer in the doctrine of the Council of Trent have written, for example, the 77th, 84th and 86th sections? Dare any adherent of that Council so write, at the present day? No doubt there are ex-

pressions, here and there, less carefully worded, both in affirmation of the *real* presence, and in denial of the *local* presence, than they would have been, had the writer lived after the *development* of the notion first *started* in his time: but the drift, both of his argument and of his language, is as incompatible with that notion, as it is with the later heresy, attributed, but inaccurately, to Berengar, and repudiated by the Catholic Churches in England and America in their Articles of Religion and Homilies—that the sacramental elements are “bare signs,” and “figures of a Thing absent.”

W. R. WHITTINGHAM.

BALTIMORE,  
Feast of the Annunciation, 1843.



## P R E F A C E .

---

THE history of this Tract is curious, from the varied treatment it has met with at the hands of the Romanists, as well as the influence it has exercised in our own Church.

It was undoubtedly written in the middle of the ninth century at the request of Charles the Bald, who reigned from the year 840 to 877, to oppose the doctrine of Transubstantiation, which Paschasius about that time first propounded. Its author has gone under several names, Ratramn, Intramn, and Bertram.\*

The learned Cave, in his *Historia Litteraria*,† thus sums up the fate of this Tract: “All who have taken their first lessons in Theology know, how plainly, how learnedly he treateth the subject of the Eucharist in his book concerning the Body and Blood of Christ, and how clearly he rejecteth the dogma of Transubstantiation as it is explained in the Romish Schools. Wherefore the Papists from their desire to banish this tract to Anticyra, or rather to

\* Moreri. Diction. Hist. tom. ix.

† P. 530. ed. 1688.

“ Orcus itself, (for it has been stamped with the black  
 “ mark of condemnation by the Censors of Trent, and  
 “ Louvain, by Sixtus Senensis, Bellarmine, Gene-  
 “ brard, Possevin, Gregory of Valentia, Gretzer, &c.)  
 “ have attacked it with every instrument of hostility.  
 “ Some endeavour to diminish the Author’s reputa-  
 “ tion; others calumniate him as a heretic, desirous  
 “ of change, as a monk kicking against his superiors.  
 “ The staid manners of the man, and his fame un-  
 “ touched through so many ages, clearly refute this.  
 “ Others loudly exclaim, that his work is corrupt and  
 “ interpolated. Against this, the faith of so many  
 “ ancient Manuscripts must be taken, and that of the  
 “ Easter Homily by our own Ælfric, who flourished  
 “ in the year 960, which is borrowed almost word for  
 “ word from the tract of Ratramn. Lastly, others  
 “ would prove that John Erigena, and not Ratramn,  
 “ is its author. What then? As if John Scotus  
 “ were not his equal, both in age and learning. But  
 “ in truth, the candid confession of John Mabillon  
 “ easily convicteth this party; for he confesseth, that  
 “ he found the name of Ratramn\* at the beginning of  
 “ an ancient Manuscript 800 years old, in the monas-  
 “ tery of Lobez. Indeed, Antony Sanders made men-  
 “ tion of this Manuscript long before in his Catalogue  
 “ of the Belgian Libraries, part i. p. 303. And in  
 “ very truth, men, in other respects grave and learn-  
 “ ed, work wondrous hard at trifles, when they under-

\* This shews Ratramn was his real name.

“ take to prove, that **Ratramn** in this Tract favours  
 “ the doctrine of the **Romish Church**, or, at least,  
 “ does not oppose it; from which, nevertheless, it is  
 “ as far distant as the **East** is from the **West**. What  
 “ can they produce worthy of so huge a promise?  
 “ Let these new champions of **Transubstantiation**, as  
 “ far as I am concerned, go on with it; let them  
 “ transform **Ratramn** into **Paschasius** himself, for I  
 “ would as soon believe them to be one and the same  
 “ person, as that **Ratramn** held on this point the same  
 “ doctrine with **Paschasius**, and the **Romish Church**  
 “ of the present day.”

**Bellarmino** against all authority, and without a shadow of proof, asserts that **Ratramn** was the innovator, and **Paschasius** the defender of the **Catholic doctrine**, when the fact is the very reverse.\* In his account of **Ecclesiastical writers**,† he only makes incidental mention of **Ratramn** under the head “**Paschasius**,” in these words: “He [**Paschasius**] was the first author who wrote in a copious and systematic way on the truth of the **Lord’s Body** and **Blood** in the **Eucharist**, against **Bertram**, who first brought it into doubt.”

The Tract is now universally admitted to have been written by **Ratramn**, and in answer to **Paschasius**. The question then remains, whether he is to be considered as holding or denying the doctrine of

\* See Dupin *Biblioth. des Auteurs Ecclesiast. Siecle xi.*

† P. 276. ed. Colon. 1613.

Transubstantiation. Here the Romanists themselves are divided ; at one time condemning him, at another time claiming him as making with them. Bellarmine's opinion is clear from his own words above quoted. The Tract also stands in the Index of prohibited books, made by the Council of Trent, A. D. 1559, and is retained in most of the succeeding Indices. One published at Strasbourg, A. D. 1609, has a curious judgment given by the University of Douay, and approved by the Censors. This index is a reprint of a former Edition of 1571 ; from which Bishop Ridley's Biographer, in his account of Rattram's Tract, gives the following version of the passage.\* "Al-  
 " though we care not greatly for this book of Ber-  
 " tram's, whether it be extant or no, yet because it is  
 " often printed, and read of many, and the heretics  
 " know by a catalogue of forbidden books that he was  
 " a Catholic Priest, and dear unto Charles the Great  
 " (*i. e.* the Bald), and because we comment upon  
 " other writers of the same age, and extenuate their  
 " errors oftentimes by a favourable construction of  
 " them, by the same reason we may allow Bertram,  
 " and acknowledge him ; for there is nothing worthy  
 " of reprehension in him, setting aside a little obscu-  
 " rity in his style, and his ignorance in using some  
 " dark words and sentences, which, with marginal  
 " notes affixed, may manifest the true sense and  
 " meaning of the Author."

\* Ridley's life of Ridley, p. 172.

Of this principle we find such instances as these; "invisible" is substituted for "visible," and "substance" explained by "accidents."

After the genuineness of the Tract was put beyond all doubt by the discovery of the Manuscripts, M. Boileau, doctor of the Sorbonne, published an exact transcript of the Lobez Manuscript, and at the same time in an excessively loose French translation, "has made," as Dr. Hopkins says, "not so much a translation as a conversion of Bertram." In the Appendix to the Edition of 1688, Dr. Hopkins fully exposes Dr. Boileau's artifices. Whether Ratramn will bear the sense there put upon him may be seen from Cave's opinion above quoted, and the use which has been made of this Tract in our own Church, both before her infection with Romish errors, and at the time she freed herself from them.

In the Appendix we have reprinted from Lisle Collection of Saxon Treatises, with one exception, mentioned page 63, the Saxon Homily of Ælfric, Abbot of St. Alban's and also of Malmesbury, who flourished about the year 960. Its agreement with the tract of Ratramn is not only doctrinal, but very often verbal, as will be seen by comparing the sections of Ratramn to which we have referred. It was set forth, together with the two Epistles of Ælfric, by Abp. Parker, with his own subscription, that of the Abp. of York and thirteen Bishops, under the title of *"A Testimony of Antiquity, shewing the Ancient Faith of the Church of England, touching the Sa-*

*crament of the Body and Blood of the Lord, here publicly preached, and also received in the Saxons time, above 700 years ago."* This Sermon was appointed in the reign of the Saxons to be pronounced to the people before they should receive the Communion on Easter Day.\*

To come to later times. This tract of Ratramn seems to have formed a link in the history of the English Church, connecting us as well at the Reformation, as in Saxon times, with the views of Primitive Antiquity.

The Romish doctrine of Transubstantiation was retained in our Church as embodied in the Mass book throughout the reign of Henry the VIII. Bp. Ridley was one of the first of our divines who returned to a sounder judgment on this point of doctrine. He passed the year 1545 in retirement at his vicarage of Hearne, whither he carried with him this Tract of Ratramn. He then first saw the unsoundness of the Romish Doctrine of Transubstantiation, without falling into the low views of the foreign reformers.† This change of opinion he communicated to Abp. Cranmer about 1546; whereupon they both set to examine the subject with more than ordinary care,‡ and the primitive and Catholic doctrine was accordingly embodied in the first reformed Communion Service of 1549.

\* See Strype, Parker, vol. i. p. 472.

† Ridley's Life of Ridley, pp. 163, 165.

‡ See Strype, Cranmer, 368.

Bp. Ridley himself thus acknowledged his debt to Ratramn before the Commissioners of Oxford, A. D. 1555.

“ Here I would beg you, Reverend Sirs, you Mr. Prolocutor, and you the other Commissioners, deign to understand that I do rest not only on those things which heretofore I have written in my former responsions and confirmations, but that I have also for confirmation of my opinion whatever Bertram hath writ, a man learned and orthodox, and ever accounted Catholic for these 700 years until this our age. His Tract, whoever will read and weigh, considering the age of the writer, his learning, godliness, allegations of ancient Fathers, and his manifold and weighty arguments, I cannot but very much marvel, how he can with a good conscience, if he fear God, speak against him in this matter of the Eucharist. This man was the first that pulled me by the ear, and forced me from the common error of the Roman Church, to a more diligent search of Scripture and Ecclesiastical writers on this matter: and these things I speak before God, Who knoweth that I lie not in what I say.”\*

There are two old English translations in the Bodleian, with the dates 1548 and 1549. There was a translation made in 1623 by Sir Humphrey Lynde, and reprinted in 1686. Dr. Hopkins, Canon of Worcester, published two editions of the text, with an

\* The original is given in Ridley's Life of Ridley, App. p. 685.

English translation; the first in 1686, the latter in 1688, after Dr. Boileau's edition had appeared, with the Appendix before referred to.

Our first intention was merely to revise the translation of Dr. Hopkins; but as the work advanced, it seemed necessary to retranslate the Tract entirely.

H. W.

W. C. C.



HERE BEGINNETH  
THE  
BOOK OF RATRAMN  
ON  
THE BODY AND BLOOD  
OF  
THE LORD.

---

I. You have bidden me, O glorious Prince, to make known to your Majesty, what I think touching the mystery of the Body and Blood of Christ. A command no less worthy of your magnificent and princely estate, than difficult for my poor ability. For what can be more worthy of a Prince, than to take care that he himself be Catholic in his judgment, concerning the sacred mysteries of Him, Who hath deigned to commit to him his kingly throne, and to endure not that his subjects should think diversely concerning the Body of Christ, in the which it is certain that the whole sum of Christian redemption doth consist?

Differ-  
ences  
touching  
Christ's  
Body and  
Blood in  
the Eu-  
charist.

II. For whilst some of the faithful say, that the mystery of the Body and Blood of Christ, which is daily celebrated in the Church, is performed under no figure, or veil, but with the naked exhibition of the Truth itself; others testify, that these things are contained under the figure of a mystery, and that it is one thing, which appeareth to the bodily senses, and another, upon which faith gazeth. There is then clearly no small diversity of judgment among them. And though the Apostle writeth to the faithful, "that they should all think and speak the same thing, and that there should be no schism among them;" yet by no small schism are they divided, who give utterance to such diverse opinions touching the mystery of the Body and Blood of Christ.

1 Cor.  
1, 10.

Ratramn  
consulted.

III. Wherefore your Royal Highness, being provoked with zeal for the faith, and with no easy mind pondering on these things, and being desirous that, as the Apostle commandeth, "all men should think and speak the same thing," doth diligently search into this secret verity, that so you may recall to it them that are out of the way. Wherefore

you do not disdain to ask the truth in this matter even from the most humble; for you well know that so great and secret a mystery cannot be acknowledged unless God reveal it, Who without respect of persons sheweth forth the light of His truth by whomsoever He chooseth.

IV. Pleasant as it is to me to obey your command, yet no less difficult is it with my slender ability to dispute on a subject so far removed from human senses, and into which no one can penetrate except by the teaching of the Holy Ghost. Wherefore, in submission to your Majesty's command, yet with entire confidence in His aid, of Whom I am about to treat, I will strive to open what I think on this matter, in what words I can, not leaning to my own wit, but following the steps of the Holy Fathers.

---

V. YOUR excellent Majesty inquireth, State of the controversy in two questions. whether the Body and Blood of Christ, which in the Church is taken by the mouth of the faithful, be made so in a mystery or in truth; that is, whether it containeth any hid-

den thing, which lieth open to the eye of faith alone; or whether without the veil of any mystery, the sight gazeth on that Body outwardly, which the eye of the soul inwardly beholdeth, so that the whole matter standeth forth open and manifest. And, whether it be the very same Body which was born of Mary, suffered, died, and was buried, which rose again, ascended into heaven, and sitteth on the right hand of the Father.

The first question discussed.

VI. Let us look closely into the first of these two questions, and let us define what *Figure* is, and what *Truth*, that we be not hindred by doubtful ambiguity, but that, keeping somewhat certain before our eyes, we may know whither we ought to direct the course of our reasoning.

Figure defined.

VII. *Figure* is a certain outshadowing, which exhibiteth what it meaneth under some sort of veil; for instance, when we would speak of the Word, we say Bread; as in the Mat. 6, 11. Lord's Prayer, we pray that God would give us our daily Bread. Or as Christ in the Gospel John 6, 51. saith, "I am the living Bread, Which came down from heaven." Or when He calleth Himself a Vine, and His disciples the

Branches; saying, "I am the True Vine, John 15, 5. "and ye are the Branches." All these passages express one thing, and hint at another.

VIII. But *Truth* is the shewing forth of a <sup>Truth defined.</sup> plain matter, veiled under no shadowy images, but conveyed to us in clear, open, and (to speak more plainly yet) natural significations; as when we say that Christ was born of the Virgin, suffered, was crucified, dead, and buried. Nothing is here shadowed forth under the veil of figure, but the truth of the matter is exhibited in the natural signification of the words; nor must aught else be understood than expressed. But in the former instances it is not so. For substantially Christ is not Bread, nor is Christ a Vine, nor are the Apostles Branches. So that in this case a *Figure* is presented in the expression, but in the former *Truth*, that is, the naked and open signification.

IX. Now let us return to the subject, with <sup>This Sacrament proved to be in figure from the notion of mystery.</sup> a view to which this hath been said, namely, the Body and Blood of Christ. For if that mystery be performed under no figure, then it is not rightly called a mystery, since that

cannot be called a mystery, in which there is nothing hid, nothing removed from our bodily senses, nothing concealed under any veil. But that bread, which by the ministry of the Priest is made the Body of Christ, sheweth one thing outwardly to man's senses, and proclaimeth another thing inwardly to the souls of the faithful. Outwardly, the form of bread, which it was before, is presented, its colour is exhibited, its taste is perceived; but inwardly, a far different thing is signified, and that much more precious, much more excellent, for it is heavenly, for it is divine; that is, Christ's Body is shewn forth, which is beheld, is taken, is eaten, not by the bodily senses, but by the gaze of the believing soul.

X. Likewise the wine, which by the Priest's consecration is made the Sacrament of Christ's Blood, sheweth one thing outwardly, and inwardly containeth another. For what outwardly appeareth but the substance of wine? Taste it, there is the savour of wine: smell it, there is the scent of wine: behold it, there is the colour of wine. But if thou dost consider it inwardly, then it is

no longer the liquor of wine, but the liquor of the Blood of Christ, that to the souls of believers savoureth when tasted, is recognized when beheld, is approved when smelt. Since no one can deny that this is so, it is plain, that that Bread and wine are in a figure the Body and Blood of Christ. As to outward appearance, neither the nature of flesh is recognized in that Bread, nor the fluid of blood in that Wine; yet after the mystic consecration, they are no longer called bread or wine, but Christ's Body and Blood.

XI. If nothing is here taken in figure, as some say, but all is seen in truth, then faith hath no operation here; since [in that case] nought is performed spiritually, but the whole, whatever it be, is received altogether corporally. In that faith, according to the Apostle, is "the evidence of things not seen," that is, Heb. 11, 1. not of visible but of invisible substances, we shall [on their view] receive nothing according to faith, since thus, we pass judgment on it, whatever it be, by our bodily senses. And nothing is more absurd than to take mere bread for flesh, and to call mere wine blood. Nor will that be any longer a mystery, in which nothing secret, nothing hidden is contained.

Argument  
from the  
nature of  
faith.

There  
must be a  
spiritual,  
for there  
is no na-  
tural  
change  
wrought  
in the ele-  
ments.

XII. And how shall that be called the Body of Christ, where no change is perceived to be made? For every change is either from not being to being, or from being to not being, or from one being to another. But in this Sacrament, if it be considered simply and in truth,\* and nought else be believed than what is seen, we know of no change at all being made. For it hath not passed from not being to being, which passage holdeth in things produced, where the things had no former existence, but have, in order to their production, passed from not being into being. But here the bread and wine had a real existence, before they passed into the Sacrament of the Body and Blood of Christ. Nor is there any passage from being to not being, which passage holdeth in things which undergo decay and annihilation. For that which perisheth, once existed, nor can any thing undergo destruction, which hath never been. Now as the nature of the creature is perceived to remain in very truth as it was before, it is clear there is no change of this kind herein wrought.

XIII Further, there is not here that change, which is from one kind of being to

\* i. e. as truth was defined above.



another, which we see in things that undergo change of quality, (for example, when that which was before black is altered into white,) for we here detect no change in taste, colour, or smell. If then there is no change at all, it is the same which it was before. But in truth it is somewhat else, since the bread is made the Body, and the wine the Blood of Christ. Christ Himself hath said, "Take, Mat. 26, 26. "eat, this is my Body." Likewise speaking of the cup, He saith, "Take, drink, this is Mat. 26, 28. "the Blood of the New Testament, which Luke 22, 20. "shall be shed for you."

XIV. They therefore, who will take nothing figuratively, but will have the whole matter consist in simple truth, must be asked, in what respect that change takes place, by which the elements come to be, what they were not before, (namely, bread and wine,) but the Body and Blood of Christ? For according to the nature of the creatures, and their form as visible things, neither the bread nor wine have ought changed in them. And if they have undergone no change at all, they are nought else than they were before.

They who  
will admit  
no figure  
in the Eu-  
charist,  
contradict  
them-  
selves.

XV. Your Highness perceiveth, illustrious Prince, whither their opinion tendeth, who think thus: they deny that, which they are believed to affirm, and are convicted of overthrowing that, which they believe. They indeed faithfully confess the Body and Blood of Christ, and by so doing, without doubt they profess that the elements are not that same thing, which they were before; and if they are other than they were before, they have undergone some change. Since this cannot be denied, let them say in what respect they are changed. For no bodily change can be seen in them. They must therefore confess, either that they are changed in respect of something else than their corporeal substance, and that therefore they are not what in truth they seem to be, but somewhat else, which they evidently are not in their proper essence: or, if they will not acknowledge this, they are forced to deny that they are the Body and Blood of Christ, which is impious, not only to say, but even to think.

XVI. Yet because they do confess that they are the Body and Blood of Christ, and that they could not be so, but by a change for the better; and since this change is not cor-

porally but spiritually wrought, it followeth, that we must acknowledge it to be done in a figure, since under the veil of corporeal bread and corporeal wine, the spiritual Body and the spiritual Blood of Christ do exist. Not that two things co-exist diverse between themselves, namely body and spirit, but one and the same thing hath in one respect the nature of bread and wine, in another is the Body and Blood of Christ. As far as they are corporally handled, they are in their nature, corporeal creatures, but in their power, and as they are spiritually made, they are the mysteries of the Body and Blood of Christ.

cy 2

XVII. Let us consider the font of Holy Baptism, which is styled, not without reason, the Fountain of Life, because it forms afresh those who descend into it with the newness of a better life, and gives back alive to righteousness those who were dead in sin. Hath it this power, in that it is, as we see it, the element of water? Unless it received a sanctifying grace, it could by no means wash away the stain of sin. Unless it possessed a life-giving power, it could in no sort give life to those who are dead—dead, I

Analogy from the Sacrament of Holy Baptism.

mean, not in the flesh, but in soul. For in that font, if we have respect to that alone, which meeteth the bodily senses, we see the mere element of water subject to corruption, and able to wash the body only. But the power of the Holy Ghost is added thereunto by the consecration of the Priest; and it is made efficacious to wash not the body only, but the soul too, and by its spiritual virtue to remove spiritual stains.

XVIII. See how in one and the same element two things are contained, the one contrary to the other, that which is subject to corruption giving incorruption, that which hath not life conveying life. We know then that in this font there is that, which corporeal sense can touch, and therefore subject to change and corruption; and again there is that, which faith only can behold, and therefore neither corruptible nor mortal. If you ask what washeth the body outwardly, it is the element, but if you ponder on that which purgeth the inward parts, it is a quickening power, a sanctifying power, a power of immortality. Wherefore in its proper nature it is a corruptible fluid, but in a mystery it is a healing power.

XIX. So too the Body and Blood of Christ, considered outwardly, are creatures subject to change and corruption. But if you weigh the power of the mystery, they are life, giving immortality to such as partake thereof. They are then not the same, as they are seen, and as they are believed; according to that they are seen, they feed a corruptible body, themselves corruptible; according to that they are believed, they feed our souls, which shall live for ever, themselves immortal.

XX. The Apostle too, writing to the Corinthians, saith, "Know ye not, that all our Fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." We observe that the sea and the cloud bore the likeness of Baptism, and that the Fathers of the Old Testament were baptized in them, that is, in the cloud, and in the sea. Could then the sea, in respect of what it was to outward sight, an element,

Analogy from the baptism of the Fathers in the sea and in the cloud.

1 Cor. 10, 1-4.

have the power of Baptism? Or could the cloud in respect of what it was to outward sight, a condensation of thick air, have power to sanctify the people? Yet we dare not say that the Apostle, who spake in Christ, did not with truth affirm that our Fathers were baptized in the cloud, and in the sea.

XXI. And though that baptism bore not the form of the Baptism of Christ, which at this day is performed in the Church, yet no sane person will dare deny that of a truth it was baptism, and that in it our Fathers were baptized, unless he madly presume to contradict the words of the Apostle. Wherefore both the sea and the cloud conveyed the cleansing of sanctification, not in respect of their bodily substance, but in respect of that, which they inwardly contained, the sanctification of the Holy Ghost. For in them there was both a visible form, apparent to the bodily senses, not in image, but in truth; and also a spiritual power, which shone forth within, discernible not by the eye of the flesh, but of the soul.

Analogy  
from the  
manna

XXII. In like sort the manna, which was given to the people from heaven, and the

water, which flowed from the rock, had a corporeal existence, and were meat and drink for the bodies of the people; yet the Apostle calleth that manna and that water spiritual meat and spiritual drink. How so? because in those corporeal substances the spiritual power of the Word was contained, which was meat and drink to the souls rather than the bodies of believers. And although that meat and that drink foreshewed the mystery of the Body and Blood of Christ, Who was to come, which the Church now celebrates, yet St. Paul affirmeth that our Fathers did eat the same spiritual meat, and drink the same spiritual drink.

XXIII. Perchance you ask, what same? the very same, which at this day the company of the faithful eateth and drinketh in the Church. For we may not think them diverse, since one and the same Christ gave His own Flesh for food, and His own Blood for drink, to that people, who, in the desert, were baptized in the cloud and in the sea, and now in the Church feedeth the congregation of the faithful with the Bread of His Body, and giveth them to drink of the stream of His Blood.

XXIV. The Apostle intending to intimate thus much, after saying our Fathers ate the same spiritual meat and drank the same spiritual drink, immediately addeth, “For they  
 1 Cor. 10, 4. “drank of that spiritual Rock that followed  
 “them, and that Rock was Christ.” To the end we might understand, that in the wilderness the same Christ was in the spiritual Rock, and gave the stream of His Blood to the people, Who afterwards exhibited in our age His Body taken of the Virgin, and hanged upon the cross, for the salvation of believers, and shed from it the stream of His Blood, to the end we might not only be redeemed by it, but also have it for our drink.

XXV. In very deed this is wonderful, since we cannot comprehend its depth, nor weigh its value. He had not as yet assumed man's nature; He had not as yet tasted death for the salvation of the world; He had not as yet redeemed us with His Blood; and still our Fathers in the desert, by means of that spiritual meat, and that invisible drink, did eat His Body, and drink His Blood, as  
 1 Cor. 10, 4. the Apostle testifieth when he saith, “Our  
 “Fathers ate the same spiritual meat, and



“drank the same spiritual drink.” Here we must not enquire how that could be done, but must believe that it was done. For He who now in the Church by His Almighty power spiritually changeth bread and wine into the Flesh of His Body, and the stream of His own Blood, at that time too wrought invisibly, so that the manna, which was given from heaven, and the water, which flowed from the Rock, became His Body and His Blood.

XXVI. This David understood and testified in the Holy Ghost, saying, “Man did Ps. 78, 25. “eat Angels’ food.” For it were a fond thing to suppose that the corporeal manna, which was given to the Fathers, feedeth the host of heaven, or that they use such diet, who are satisfied with the feast of the Divine Word. Of a truth the Psalmist, or rather the Holy Ghost speaking in the Psalmist, teacheth us, both what our Fathers received in that heavenly manna, and what the faithful ought to believe in the mystery of Christ’s Body. In either surely is Christ signified, who feedeth the souls of believers, and is Angels’ food. This too He doth and is, not

by bodily taste, nor by becoming bodily food, but by the power of the spiritual Word.

Argument  
from the  
words of  
the Insti-  
tution.

XXVII. We know also on the testimony of the Evangelist, that our Lord Jesus Christ, before He suffered, “took bread, and when He had given thanks, He gave it to His disciples, saying, ‘This is My Body, which is given for you: do this in remembrance of Me.’ Likewise also the cup after supper, saying, ‘This cup is the New Testament in My Blood, which shall be shed for you.’” We see that, though Christ had not yet suffered, He still, even then, wrought the mystery of His Body and Blood.

Luke 22,  
19. 20.

XXVIII. For sure am I, no believer doubteth that the bread which He gave to His disciples, saying, “This is My Body, which is given for you,” was made the Body of Christ; or that the cup of which He also said, “This cup is the New Testament in My Blood, which shall be shed for you,” contained the Blood of Christ. As then, a little before His passion, He was able to change the substance of bread and the creature of wine, into His own Body, which was to suffer, and into His Blood, which was

afterward to be shed; so too in the desert he had power to change the manna and the water from the rock, into His own Flesh and Blood, though long time was to pass ere that Flesh was to hang on the cross for us, or that Blood to be shed for our cleansing.

XXIX. Here too we must consider, how His words are to be taken, “Except ye eat the Flesh of the Son of Man, and drink His Blood, ye shall not have life in you.” He doth not say that His Flesh, which hung on the cross, should be cut in pieces, and eaten by His disciples, or that His Blood, which He was to shed for the redemption of the world, should be given to His disciples to drink. It had been an horrible crime for His disciples to drink His Blood, or to eat His Flesh, as the unbelieving Jews then understood Him.

Exposition of  
John 6,  
53.

XXX. Wherefore in the words following, He saith to His disciples, who received His words not in unbelief but in faith, though they did not fully see, how those words were to be understood, “Doth this offend you? what and if ye shall see the Son of Man

John 6,  
61. 62.

“ascend up where He was before?” as though He said, “Think not that My Flesh is to be corporally eaten, or My Blood corporally drunk by you, that it is divided, or to be hereafter divided into parts, for after My resurrection ye shall see Me ascend into Heaven with the fulness of My entire Body, and Blood. Then shall ye understand that My Flesh is not to be eaten by believers, as the faithless suppose, but that bread and wine truly, yet mystically changed into the substance of My Body and Blood, is to be received by them.”

John 6,  
63.

XXXI. And immediately He addeth, “It is the Spirit that quickeneth, the flesh profiteth nothing.” He saith that the flesh profiteth nothing as those unbelievers understood it, but otherwise it giveth life, as it is mystically received by the faithful. And why so? He Himself declareth, saying, “It is the Spirit that quickeneth.” Wherefore in this mystery of the Body and Blood, it is the spiritual working that giveth life, without which working these mysteries avail nothing; they may feed the body, but cannot feed the soul.

XXXII. Here ariseth that question, which very many propose when they say, that these things are done, not in figure, but in truth in speaking thus, they are proved to contradict the writings of the Holy Fathers.

XXXIII. St. *Augustine*, a chief doctor of the Church, in his third book of Christian Doctrine, thus writeth:\* “ ‘ Except ye eat, (saith the Saviour) ‘ the Flesh of the Son of Man, and drink His Blood, ye shall not have life in you.’ He seemeth to command a flagitious crime. His words therefore are in a figure, bidding us communicate in the Lord’s passion, and faithfully store up in our memory, that His Flesh was crucified and wounded for us.”

XXXIV. We see this doctor saith, that the mystery of the Body and Blood of Christ is celebrated by the faithful under a figure; for carnally to receive His Body and Blood is not, he saith, an act of religion, but a crime. So were they minded, who in the Gospel took our Saviour’s words not spiritu-

\* St. August. concerning Christian Doctrine, book iii. ch. 16.

ally but carnally, who departed from Him, and followed Him no more.

XXXV. The same Father in his Epistle to *Boniface* the bishop, among other things, thus writeth;\* “We often speak in this  
 “manner, when the Pasch draweth nigh,  
 “To-morrow or the next day is the Lord’s  
 “Passion, though He suffered so many years  
 “ago, and that but once for all. Likewise  
 “we say on the Lord’s day, On this day the  
 “Lord rose again, though so many years  
 “have passed since He rose. Why then is  
 “none so foolish, as to charge us with false-  
 “hood for so speaking? It is because we  
 “name the days after their likeness to those,  
 “on which the things themselves were done;  
 “whence that is called the day of His resur-  
 “rection, which is not so indeed, but like it  
 “in the revolution of time: and by reason of  
 “the celebration of the Sacrament, that is  
 “said to be done on this very day, which not  
 “on this day, but in former time was done.  
 “Was not Christ once sacrificed in His own  
 “Person? and yet in the Sacrament He is  
 “offered up for the people, not only during

\* St. August. Epist. xviii. §. 9.

“ all the Paschal solemnity,\* but every day.  
 “ Wherefore he lieth not, who, when ques-  
 “ tioned, answereth that Christ is now sacri-  
 “ ficed. For if Sacraments had not some re-  
 “ semblance to those things, of which they  
 “ are the Sacraments, they would not be  
 “ Sacraments at all. But from this resem-  
 “ blance they oft-times take the names of the  
 “ things themselves. As then after a cer-  
 “ tain sort the Sacrament of the Body of  
 “ Christ is the Body of Christ, and the Sa-  
 “ crament of the Blood of Christ, the Blood  
 “ of Christ, so too the Sacrament of the faith†  
 “ is the faith.”

\* “ The ancients commonly included fifteen days in  
 “ the whole solemnity of the Pasch, that is, the week be-  
 “ fore Easter Sunday, and the week following it: the one  
 “ of which was called the Pasch of the Cross, and the  
 “ other, the Pasch of the Resurrection. The general  
 “ name Pascha, which is of Hebrew extract from Pesach,  
 “ which signifies the Passover, will comprise both. For  
 “ the Christian Passover includes as well the Passion as  
 “ the Resurrection of our Saviour, Who is the true Pas-  
 “ chal Lamb or Passover, that was sacrificed for us.  
 “ And, therefore, though our English word, Easter, be  
 “ generally used only to signify the Resurrection, yet the  
 “ ancient word, Pascha, was taken in a larger sense, to  
 “ denote as well the Pasch of the Crucifixion, as the  
 “ Pasch of the Resurrection.” Bingham, *Antiq. b. xx.*  
*ch. 5. §. 1.*

† [The Sacrament of the faith] That is, Baptism, as the  
 words of St. Augustine immediately following shew.

XXXVI. We see St. *Augustine* saith, that Sacraments are one thing, and the things of which they are Sacraments another. For the Body, in which Christ suffered, and the Blood, which flowed from His side, are the things themselves; whilst the mysteries of these things are the Sacraments of the Body and Blood of Christ, which are celebrated in memory of the Lord's passion, not only during the whole Paschal solemnity in every year, but also every day throughtout the year.

XXXVII. And although the Body of Christ, in which He once suffered, is one, and His Blood, which was shed for the salvation of the world, is one, yet the Sacraments of these things have assumed the names of the things themselves, so as to be called the Body and Blood of Christ; and this, from their likeness to the things, which they shadow forth; even as the Passion and the Resurrection, which are celebrated every year, are so called, though He suffered and rose again in His

“When the answer is made [*i. e.* at Baptism] that the  
“little one believeth, who hath not yet the affection of  
“faith, the answer that he hath faith is made on account  
“of the Sacrament of faith, and that he turns to God on  
“account of the Sacrament of conversion.”



own Person but once, nor can those days now be recalled, since they have passed away. Yet the days, on which the Passion or Resurrection of the Lord is commemorated, are so called in that they have a resemblance to those days, on which the Saviour once suffered and rose again.

XXXVIII. Whence we say, To-day or tomorrow or the next day is the Passion or the Resurrection of the Lord, though the very days, on which these things were done have for many years passed away. So we may say, The Lord is sacrificed, when the Sacrament of His passion is celebrated, though He were but once sacrificed in His own Person for the salvation of the world, as the Apostle saith, “ Christ hath suffered for us, leaving <sup>1 Pet. 2,</sup> “ you an example that ye should follow His <sup>21.</sup> “ steps.” Not that He suffereth in His own Body every day—that He did once—but He hath left us an example, which is daily presented to believers in the mystery of the Lord’s Body and Blood ; so that whoso approacheth thereto, may know that he must have fellowship with Him in His sufferings, the image whereof he waiteth for in these

sacred mysteries, according to that saying of  
 Prov. 23, 1. Wisdom, "Thou hast drawn near to the  
 " table of a mighty one, consider diligently  
 " what is set before thee, knowing that thou  
 " thyself must prepare the like \*." To draw  
 near to a mighty one's table, is to become a  
 partaker of the Lord's offering. To consider  
 what is set before us, is to discern the Lord's  
 Body and Blood. Of which whoso partaketh,  
 let him consider that he ought to prepare like  
 things, that he may imitate Him by fellow-  
 ship in His death, the memory whereof he  
 confesseth, not by believing only, but also by  
 tasting.

XXXIX. So *St. Paul* to the Hebrews :

Heb. 7,  
26. 27.

" For such an High Priest became us, who  
 " is holy, harmless, undefiled, separate from  
 " sinners, and made higher than the heavens ;  
 " who needeth not daily, as those high  
 " priests, to offer up sacrifice, first for His  
 " own sins, and then for the people's ; for this  
 " the Lord Jesus Christ did once, when He

\* Knowing ... like] These words are not in the Hebrew.  
 The Septuagint version has them, and it is evident that  
 they existed in some old Latin versions, as they are  
 quoted by *St. Ambrose* and *St. Augustine*. They are not  
 in the *Vulgate*.

“ offered up Himself.” What He did once, He daily repeateth ; He once offered Himself for the sins of the people, yet the name oblation is every day celebrated by the faithful, but in a mystery ; so that what the Lord Jesus Christ by once offering Himself fully accomplished, this in remembrance of His passion, is every day performed by the celebration of the mysteries.

XL. Yet it is not false to say that in those mysteries the Lord is sacrificed, or suffers, since they have a likeness to that death and passion, the representations of which they are. Whence they are styled the Lord’s Body and the Lord’s Blood, for they take the name of those things, of which they are the Sacraments. Hence *St. Isidore*, in his book of Etymologies, speaketh thus :\* “ *Sacrificium* sacrifice is so called from *sacrum factum*, a thing made sacred, because it is consecrated by mystical prayer, in remembrance of the Lord’s passion on our behalf. Whence by His command, we call that the Body and Blood of Christ, which, though made of the fruits of the earth, is

\* *St. Isidore*, Orig. book vi .ch. 19.

“ sanctified, and becomes a Sacrament by the  
 “ invisible operation of the Spirit of God.  
 “ The Sacrament of this bread and cup the  
 “ Greeks call Eucharist, which the Latins  
 “ interpret *Bona Gratia*, Good grace. And  
 “ what can be better than the Body and Blood  
 “ of Christ? [Now the bread and wine are  
 “ for this cause compared to the Lord’s Body  
 “ and Blood, because as the visible substance  
 “ of this bread and wine doth nourish and  
 “ cheer the outward man, so the Word of  
 “ God, which is the living Bread, doth refresh  
 “ the souls of the faithful by the participation  
 “ of Himself.”\*]

XLI. This Catholic doctor also teacheth,  
 that this holy mystery of our Lord’s passion  
 is to be celebrated in memory of the Lord’s  
 passion on our behalf. By so saying, he  
 shews that the Lord’s passion was once ac-  
 complished, but that the memory of it is re-  
 presented in sacred and solemn rites.

XLII. So that the bread which is offered,  
 though taken from the fruits of the earth, is

\*The words in brackets are not in the present copies  
 of Isidore.

by consecration changed into Christ's Body, and the wine, though it hath flowed from the Vine, yet by the consecration in this divine mystery is made the Blood of Christ, not indeed visibly, but, as this doctor saith, by the invisible operation of the Spirit of God.

XLIII. Whence they are called the Body and Blood of Christ, because they are received not as what they outwardly appear, but as they are made inwardly by the operation of the Spirit of God. And as through this invisible power they have a nature far different from that which outwardly appeareth, he maketh a distinction, saying, that bread and wine are for this cause compared to the Lord's Body and Blood; because as the visible substance of bread and wine doth nourish and make cheerful the outward man, so the Word of God, which is the living Bread, doth refresh the souls of the faithful by the participation of Himself.

XLIV. Now in saying this, he most plainly confesseth, that in the Sacrament of the Lord's Body and Blood, whatever is outwardly received, is fitted for the refreshing of the body. But the Word of God, which

is the invisible Bread, and existeth invisibly in that Sacrament, doth, by the participation of Himself, invisibly feed the souls of the faithful with a quickening virtue.

XLV. Hence too, the same doctor saith, “There is a Sacrament in the celebration of any thing, when it is so performed, that it be understood to signify somewhat, which must be spiritually taken.” By these words he sheweth that every Sacrament in divine matters containeth within itself some secret thing, and that it is one thing, which appeareth to the outward eye, whilst it is another, which must be taken on faith and not on sight.

XLVI. Immediately after he sheweth what Sacraments the faithful ought to celebrate. “The Sacraments are Baptism and Chrism,\*

\*“It is usual with the ancients to divide the proper Sacraments, Baptism and the Eucharist, each of them into two or more, meaning the several parts or rites belonging to them. Thus Isidore speaks of four Sacraments in the Church, which are, Baptism, Chrism, the Body of Christ, and the Blood of Christ. As therefore the Bread and Wine are called two Sacraments, though they be but two parts of the same Eucharist, so the washing and the unction are called two Sacraments, though they be but two rites of the same Sacrament of Baptism.” Bingham, *Antiq. b. xii. ch. 1. §. 4.*

“ the Body and the Blood. These are called Sacraments, because under the covering of bodily things the power of God secretly worketh the salvation, which lieth in them. Whence from their hidden and sacred virtues they are called Sacraments.” He afterward saith, “ It is called in Greek *μυστήριον*, a mystery, because it hath a secret and hidden dispensation.”

XLVII. What are we hence taught, save that the Body and Blood of the Lord are styled mysteries, because they have a secret and hidden dispensation; or, in other words, that it is one thing, which they outwardly shew, and another, which they inwardly and invisibly do work.

XLVIII. For this reason too they are called Sacraments, because under the covering of bodily things, the power of God doth secretly dispense salvation to the faithful recipient.

XLIX. From all that we have heretofore said, it hath been proved, that the Body and Blood of Christ, which in the Church are received by the mouths of the faithful, are figures in respect of their visible nature.

summary of the foregoing argument.

But in respect of their invisible substance, that is, the power of the Word of God, they are truly the Body and Blood of Christ. Wherefore as far as they are visible creatures, they feed the body, but in virtue of a more powerful substance, they both feed and sanctify the souls of the faithful.

Second  
question.

L. Now we must examine the second question proposed, and see, whether the self-same Body, which was born of Mary, which suffered, died, and was buried, and which sitteth at the right hand of the Father, be that, which daily in the Church is received by the mouths of the faithful in the mystery of the Sacrament.

St. Am-  
brose  
quoted.

LI. Let us enquire what is the judgment of St. *Ambrose* on this point. He saith in his first book of the Sacraments,\* “Of a truth  
“it is marvellous that God should rain down  
“manna on our Fathers, and feed them from  
“day to day with heavenly food. Whence  
“it is said, ‘Man did eat Angels’ food.’  
“Yet all they who ate that bread, perished

Ps. 78,  
25.

\* S. Ambr. concerning Mysteries, c. viii. §. 47.



“ in the wilderness. But that food, which  
 “ thou receivest, that living Bread, which  
 “ came down from heaven, ministereth in a  
 “ hidden way the substance of everlasting  
 “ life, and whoso eateth of this Bread, shall  
 “ never die, and this is the Body of Christ.”

LII. See in what sense this doctor saith that the Body of Christ is that food, which the faithful receive in the Church; he saith, “ that living Bread which came down from heaven, ministereth in a hidden way the substance of everlasting life.” Doth it, as it is seen, and corporally taken, and pressed by the teeth, and swallowed by the throat, and received into the belly, doth it so minister the substance of everlasting life? In that respect, it nourisheth only the flesh which shall die, and ministereth no incorruption, nor can we truly say of it, “ Whoso eateth of this shall never die.” For that which the body receiveth, is corruptible, nor can it secure to the body, that it should never die, since that which is subject to corruption, cannot give everlasting life. There is then in that Bread a life, which appeareth not to the bodily eye, but is seen by the eye of faith, which is the living Bread, that came <sup>John 6,</sup> 50.

down from heaven, and of which it may with truth be said, "Whoso eateth of this, shall never die;" and, "This is the Body of Christ."

LIII. And afterward, speaking of the almighty power of Christ, he saith, "Can not the word of Christ therefore, which from nothing could make that which was not, change those things which are, into that which they were not? For is it not a greater work to produce new things, than to change the nature of things that are?"

LIV. St. Ambrose saith, that in that mystery of the Blood and Body of Christ a change is made, and that a wondrous change, because divine, and ineffable, because incomprehensible. Let them who will take nothing here according to any hidden virtue, but will weigh every thing as it outwardly appeareth, let them say, in what respect the change is here made? For in respect of the substance of the creatures, they are after consecration what they were before. Bread and wine they were before, and after consecration they are seen to remain of the same nature. So that a change hath inwardly been

wrought by the mighty power of the Holy Spirit, and this is that which faith gazeth upon, this is that which feedeth the soul, this is that which ministereth the substance of eternal life.

LV. Afterward he addeth, "Why dost thou here require the order of nature in the Body of Christ, when the Lord Jesus Himself was born of the Virgin, beside the order of nature?"

LVI. Now perhaps some one who heareth this may rise up and say, 'That which we see is the Body of Christ, and that which we drink is His Blood; yet we must not enquire how it is so made, but stedfastly hold that it doth so become.' Thou seemest indeed to think aright, yet if thou dost diligently consider the force of thy words, thou dost indeed faithfully believe that it is the Body and Blood of Christ, (for if it were an object of sight, thou wouldest say, 'I see,' and not, 'I believe it to be the Body and Blood of Christ,') but now since it is faith, that beholdeth the whole matter, whatever it be, and the eye of the flesh perceiveth nought, thou must understand that what we

look upon is the Body and Blood of Christ not in nature, but in power. Wherefore [St. Ambrose] saith, 'we must not here look for ' the order of nature, but must adore the ' power of Christ, which changeth whatso- ' ever He willeth, how He willeth, into what ' He willeth; which createth what was not, ' and when created, changeth it into what it ' was not before.' The same author addeth, "It was surely the true Flesh of Christ " which was crucified, which was buried; " therefore this is truly the Sacrament of " His Flesh. The Lord Jesus Himself pro-  
 Mat. 26, 26. " claims, 'This is my Body.'"

LVII. How carefully, how warily is this distinction drawn! Of the Flesh of Christ, which was crucified, which was buried, that is, in respect of which Christ was crucified, and buried, he saith, "This was surely the " true Flesh of Christ;" but of that, which is received in the Sacrament, he declareth, "Therefore this is truly the Sacrament of " that Flesh." Here he distinguisheth between the Sacrament of the Flesh, and the Flesh itself; inasmuch as he saith, that He was crucified and buried in that true Flesh, which He took of the Virgin; but that the

mystery, which is now performed in the Church, is the Sacrament of that true Flesh, in the which He was crucified. Here He openly teacheth the faithful, that the Flesh, in which Christ was crucified and buried, is no mystery, but true and natural; while the Flesh, which now in a mystery containeth the similitude of the former, is not Flesh in its nature, but in a Sacrament. For in its nature it is bread, but sacramentally it is the true Body of Christ, as the Lord Jesus Himself declareth, "This is My Body."

LVIII. Also below [he addeth,] "The Holy Ghost by the mouth of the prophet hath in another place declared to thee what we eat and what we drink, when He saith, "O taste and see that the Lord is good; Ps. 34, 8. "blessed is the man that trusteth in Him." Doth that bread when corporally tasted, or that wine when corporally drunk, shew how good the Lord is? All the taste it hath is corporeal, and pleaseth the palate. What? is to taste the Lord, to perceive ought corporeal? Wherefore he inviteth us to try the flavour of that which is spiritually tasted, he inviteth us in that drink and that bread to

hold no corporeal notion, but to understand the whole spiritually; since the Lord is a Spirit, and blessed is the man that trusteth in Him.

LIX. And afterward, "Christ is in that Sacrament, because it is the Body of Christ. Wherefore it is not corporeal, but spiritual food." What can be plainer? what more manifest? what more divine? For he saith, "Christ is in that Sacrament." He saith not, That bread and that wine is Christ; did he say this, he would declare that Christ was mortal and subject to corruption, (which God forbid.) For whatsoever is in that food the object either of corporeal sight or taste, is of a surety subject to corruption.

LX. He addeth, "Because it is the Body of Christ." Here you will start up and say, See he openly confesseth that the bread and the wine are the Body [and Blood] of Christ. But mark how he concludeth, "Wherefore it is not corporeal, but spiritual food." Do not then apply your bodily senses; they can discern nought here. Of a truth it is the Body of Christ, yet not His

corporeal, but His spiritual Body; it is the Blood of Christ, yet not His corporeal, but His spiritual Blood. Nought then is to be understood here corporally, but all spiritually. It is the Body of Christ, yet not corporally; it is the Blood of Christ, yet not corporally.

LXI. Afterward he addeth, "Hence the  
 "Apostle, when speaking of its type, saith,  
 "Our Fathers ate spiritual meat, and drank <sup>1 Cor.</sup>  
 "spiritual drink." For the Body of God is <sub>10, 3. 4.</sub>  
 "a spiritual Body, the Body of Christ is the  
 "Body of a divine Spirit; for Christ is a  
 "Spirit, as we read in the Book of Lamen- <sup>Lam. 4,</sup>  
 "tations, 'Christ the Lord is the Spirit be- <sub>20.</sub>  
 "fore our face.'"\*

LXII. Most clearly hath he taught us, how we ought to understand the mystery of Christ's Body and Blood. For after saying, "Our Fathers ate spiritual meat, and drank "spiritual drink," (where no one doubteth

\* This passage is applied to Christ by Justin Martyr, Irenæus, Tertullian, Origen, Cyril of Jerusalem, St. Augustine. Christ in regard of His Divine Nature is often spoken of by the Fathers as the Spirit, and the Spirit of God, as Bp. Bull has shewn. Def. Fid. Nic. I. ii. 95. Agreeable to this are the following passages of Scripture, which he cites; Mark ii. 8. Rom. i. 3, 4. 1 Tim. iii. 16. Heb. ix. 14. 1 Pet. iii, 18, 19, 20. John vi. 63 with 56.

that the manna they ate, and the water they drank, were corporeal,) he goeth on to define in what sense that mystery, which is performed in the Church, is the Body of Christ. He saith, "God's Body is a spiritual Body." Of a truth Christ is God, and the Body, which He took of the Virgin Mary, which suffered, was buried, and rose again, was a real Body, that is, the Body which ever remained the object of sight and touch. Whilst that Body, which is called the mystery of God, is not corporeal, but spiritual; and if spiritual, then an object neither of sight, nor touch. Wherefore St. Ambrose goeth on to say, "The Body of Christ, is the "Body of a divine Spirit." Now a divine Spirit in its proper essence is nought corporeal, nought corruptible, nought tangible. But this Body, which is celebrated in the Church, is in respect of its visible nature, both corruptible and tangible.

LXIII. How then is it called the Body of a divine Spirit? Of a truth, as it is spiritual, that is, as it doth subsist, being invisible, impalpable, and therefore incorruptible.

LXIV. Whence in the following words, "because Christ is a Spirit, as we read



“Christ the Lord is the Spirit before our face;” he openly sheweth in what respect it is held to be the Body of Christ; namely, as the Spirit of Christ is therein, that is, the power of the divine Word, which doth not feed only, but also purge the soul.

LXV. Wherefore the same author goeth on to say, “Lastly, that food strengtheneth Ps. 104, 15. our heart, and that drink maketh glad the heart of man, as the Prophet testifieth.” Doth then corporeal food strengthen, and corporeal drink make glad the heart of man? No. But to shew of what meat and drink he is speaking, he significantly adds, *that* meat and *that* drink. What is *that* meat and *that* drink? Of a truth it is the Body of Christ, the Body of a divine Spirit, and (that he may impress this more clearly upon Lam. 4, 20. us) Christ the Spirit, of whom Scripture saith, “Christ the Lord is the Spirit before our face.” By all which it is clearly shewn, that nothing should be understood corporally in that food, and that drink, but all should be spiritually taken.

LXVI. For the soul, which is meant by the heart of man in this place, is not fed by

corporeal meat, or corporeal drink, but is nourished by the Word of God, and groweth thereby. Which the same doctor affirmeth yet more clearly in his fifth book of the Sacraments,\* where he saith, “It is not that bread  
“ which goeth into the body, but that Bread  
“ of eternal life, which in a hidden manner  
“ doth minister substance to our soul.”

LXVII. The subsequent part of the passage most clearly sheweth, that St. Ambrose spoke thus, not of common bread, but of the Bread of the Body of Christ. For he is speaking of that daily Bread for which the faithful pray.

LXVIII. And he therefore addeth, “If it  
“ is your daily Bread, why do you receive it  
“ but once a year, as the Greeks in the East  
“ are wont to do. Receive then daily that  
“ which daily may profit, and live so, that  
“ day by day you may be worthy to receive.”  
It is clear then of what Bread he is speaking; namely, of the Bread of the Body of Christ, which supporteth the substance of our soul, not by that, which passeth into the the body,

\* St. Ambr. on the Sacraments, b. v. c. 4.

but by that, which is the Bread of everlasting life.

LXIX. By the authority of this most learned man, we are taught, that the difference is wide between the Body, in which Christ suffered, and the Blood, which when hanging on the cross He shed from His side, and that Body, which in the mystery of Christ's passion is daily celebrated by the faithful, and that Blood, which is taken by the mouths of the faithful, that to them it may be the mystery of that Blood, by which the whole world was redeemed. For that bread and that drink are not the Body and Blood of Christ in respect of what meeteth the eye, but as they spiritually minister in a hidden way the substance of life. But the Body, in which Christ once suffered, bore no other appearance than that in which it really subsisted. It was that, which truly\* was seen, was touched, was crucified, was buried. In like sort the Blood, which flowed from His side, did not appear one thing outwardly, and veil another thing inwardly; true Blood flowed from a true Body; but now the Blood

\* *i. e.* not figuratively, see §. 7, 8.

of Christ, which the faithful drink, and His Body, which they eat, are one thing in nature, and another in signification. They are one thing as they feed the body with corporeal food, and another thing, as they satisfy the soul with the substance of everlasting life.

St. Hierom  
quoted.

LXX. Of which matter St. *Hierom* in his commentary on the Epistle of St. Paul to the Ephesians, writeth thus:\* “The Blood of Christ, and the Flesh of Christ, are taken in two senses. They are either that spiritual and divine Flesh [and Blood,] of which He Himself saith, ‘My Flesh is meat indeed, and My Blood is drink indeed;’ or the Flesh, which was crucified, and the Blood, which was poured out by the soldier’s spear.”

John 6,  
55.

Christ’s  
Body and  
Blood  
taken in  
two  
senses.

LXXI. The difference is not small with which this doctor distinguisheth concerning the Body and Blood of Christ. For whilst he saith that the Body and Blood of Christ, which are daily taken by the faithful, are spiritual; while the Flesh, which was crucified, and the Blood, which was poured out by

\* S. Hier. on the Ep. to the Eph. c. 1.

the soldier's spear, are not said to be spiritual, or divine; openly doth he insinuate, that these two differ from one another no less than things corporeal and spiritual, visible and invisible, divine and human. And, because they differ, they are not the same; but the spiritual Bread, which is taken by the mouths of the faithful, and the spiritual Blood, which is daily presented to be drunk by believers, differ from the Flesh, which was crucified, and the Blood, which was poured out by the soldier's spear, as the testimony of this author sheweth; therefore they are not the same.

LXXII. For that Flesh, which was crucified, was made of the Virgin's flesh, bound together by bones and sinews, and marked out by the lines of human members, and animated with the breath of a reasonable soul, for its own proper life, and befitting motions. But, on the other hand, that spiritual Flesh, which spiritually feedeth the company of the faithful, as to the form which it outwardly beareth, is made of grains of corn by the baker's hand, is bound together by no sinews or bones, is not parted into various members, is animated by no reasonable substance, hath no power to exercise any motions of its own.

For whatsoever therein giveth us the substance of life, in its power is spiritual, in its efficacy invisible, in its virtue divine. It is far different, as to its outward appearance, and as to that, which in the mystery is believed. Moreover, the Flesh of Christ, which was crucified, had no other outward show than what it inwardly was, inasmuch as it was the very flesh of a very man, a true body consisting in the nature of a true body.

The Sacramental Bread a figure of the people as well as of Christ's Body.

LXXIII. It is further to be considered, that in that Bread; not the Body of Christ alone is figured, but also that of the people who believe in Him. Wherefore it is made of many grains of corn, as the Body of faithful people is made up of many, that believe through the word of Christ.

LXXIV. For which reason, as that Bread is taken to be the Body of Christ in a mystery, so likewise are the members of the people that believe in Christ signified in a mystery. And as that Bread is called the Body of believers not corporally, but spiritually; so also we must understand the Body of Christ not corporally, but spiritually.

LXXV. So too, with the wine, which is called the Blood of Christ, water is ordered to be mixed, nor is the one allowed to be offered without the other;\* because, as the

As is also the water mixed with the wine.

\* This custom prevailed universally, and from the earliest times, in the Christian Church, both in the East and West. Justin Martyr of Syria. St. Irenæus of Gaul, and St. Cyprian of Carthage, bear testimony to the fact in the second and third centuries. It is probable, that the cup which our Saviour blessed at the Last Supper, contained water as well as wine; for the Paschal cup, which He used in instituting the Eucharist, was always so prepared by the Jews. The reasons which St. Cyprian (Ep. lxxiii.) gives for this custom are the same as those of Rattramn. He saith; "Holy Scripture declareth that water "signifieth the people," quoting Rev. vii. 15. "Which "we see too in the Sacrament of the Cup. For since "Christ, Who bore our sins, beareth us all also, we perceive that in the water the people is understood, in the "wine the Blood of Christ is represented. But when in "the cup water is mixed with wine, then the people is "united to Christ, and the company of believers is closely joined to Him, in Whom they believe. Which union "of water and wine in the cup of the Lord is so intimate, "that the elements when mingled cannot be separated "one from the other. Whence nothing whatever can "separate the Church (*i. e.* the people built up in the "Church, and faithfully and firmly abiding in that which "it believeth,) from Christ, or prevent that love continuing firm and undivided. Thus in consecrating the cup "of the Lord, water cannot be offered alone, as also "wine cannot be offered alone; for if the wine be offered "by itself, the Blood of Christ beginneth to be without "us; and if the water be alone, the people beginneth to "be without Christ: but when both are mingled together, "and joined each to each by an intimate union, then a "spiritual and heavenly Sacrament is produced." Bingham gives a further account of this custom. Ant. b. xv. c. ii. §. 7.

head cannot be without the body, nor the body without the head, so neither can the people be without Christ, nor Christ without the people. Moreover, the water in that [part of the] Sacrament beareth the image of the people. If therefore that wine, when consecrated by the office of the Minister, is corporally changed into the Blood of Christ, the water also, which is mixed with it, must necessarily be corporally changed into the blood of the faithful people. For where the consecration is one, there followeth also one operation; and where the cause is the same, the mystery which followeth is the same also. But we see no change made in the water, as to bodily substance; and therefore, there is no corporeal change in the wine. Whatever in the water signifieth the people of Christ, is taken spiritually; whatever therefore in the wine representeth the Blood of Christ, must be taken spiritually too.

The elements not incorruptible, therefore not Christ's natural Body and Blood.  
Rom. 6, 9.

LXXVI. Again, things that differ from each other, are not the same. The Body of Christ, which died, which rose again, and being made immortal "dieth no more, nor hath death any more dominion over Him;" that Body is eternal, and no longer subject to



suffering. But the Body, which is celebrated in the Church, is temporal, not eternal; corruptible, not incorruptible. They differ then from each other, and therefore are not the same. Now if they be not the same, how are they said to be the very Body and very Blood of Christ?

LXXVII. For if it be the Body of Christ, and if it be truly\* said that it is the Body of Christ; then it is in verity the Body of Christ; and if it be in verity the Body of Christ, then it is the incorruptible and impassible, and therefore eternal, Body of Christ. And therefore, this Body of Christ, which is celebrated in the Church, must be incorruptible and eternal. But no one can deny that that thing is corrupted, which is broken into parts and distributed to be taken; which is ground by the teeth, and passeth into the body. But in truth that which is presented outwardly, is one thing, and that which is by faith believed, another; that which appertaineth to the bodily senses, is corruptible, but that which faith believeth, is incorruptible. That therefore which outwardly appeareth,

\* *i. e.* not figuratively, see §. 7, 8.

is not the thing itself, but its image; but that which is perceived and understood by the soul, is the very thing itself.

St. Augustine  
quoted.

LXXVIII. Whence St. *Augustine* in his exposition of St. John's Gospel,\* when treating of the Body and Blood of Christ, saith thus; "Moses ate manna, and Aaron ate, and Phinees ate, and many more ate there, who pleased God, and died not. Wherefore? Because they spiritually understood that visible food, they were spiritually an hungred, they spiritually tasted, that spiritually they might be satisfied. For we too at this day receive visible food; yet the Sacrament is one thing, the virtue of the Sacrament another." The same Father John 6, 50. addeth; "This is the Bread which came down from heaven, this Bread the manna, this Bread the altar of God signified. Those things were Sacraments, differing in signs, yet the same in the thing signified. Listen to the Apostle Paul; 'For I would not have you ignorant, brethren, how that all our Fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in

1 Cor. 10,  
1-4.

\* St. Augustine on St. John, ch. vi. Tract. 26. §. 11.

“ the sea, and did all eat the same spiritual  
 “ meat:’ that is to say, the same spiritually,  
 “ for corporally they were diverse; they ate  
 “ manna, and we eat another meat; yet spi-  
 “ ritually they ate the same as we.” He  
 addeth, “ ‘ and did all drink the same spiritu-  
 “ al drink.’ They drank one, we another,  
 “ diverse only in outward show, which yet  
 “ in spiritual power signified this very same  
 “ thing. For how did they drink of the  
 “ same drink? ‘ They drank,’ he saith, ‘ of  
 “ the spiritual Rock, which followed them,  
 “ and that Rock was Christ.’ Thence had  
 “ they meat, whence they had drink. In  
 “ figure the Rock was Christ, but the true  
 “ Christ was in the Word and in Flesh.”

LXXIX. Again (it is written,) “ this is <sup>John 6,</sup>  
 “ the Bread which came down from heaven, <sup>50.</sup>  
 “ that a man may eat thereof, and not die.”  
 But this hath reference to the virtue of the  
 Sacrament, not to the visible part of the Sa-  
 crament; to him, who eateth inwardly, not  
 outwardly; who feedeth on it in his heart,  
 not who presseth it with his teeth.

LXXX. Again he introduceth our Saviour’s <sup>John 6,</sup>  
 words, when in a following passage he <sup>61. 62.</sup>

speaketh thus, “ ‘ Doth this offend you that  
 “ I said, I give My Flesh to you to eat, and  
 “ My Blood to drink? What and if ye shall  
 “ see the Son of Man ascend up where He  
 “ was before?’ What meaneth this? He  
 “ here resolveth that, which troubled them,  
 “ He here layeth open that, at which they  
 “ were offended. For they thought He  
 “ would give them His own Body; whilst  
 “ He said that He was about to ascend into  
 “ Heaven whole and entire. When ye shall  
 “ see the Son of Man ascend up where He  
 “ was before, ye shall then at least see of a  
 “ surety, that He giveth not His Body, in  
 “ the way in which ye think; then at least  
 “ shall ye of a surety understand, that His  
 “ grace is not consumed by the teeth. And  
 “ He saith, ‘ It is the Spirit that quickeneth,  
 “ the flesh profiteth nothing.’ ”

Rom. 8, 9. LXXXI. Again he addeth after some in-  
 terval, “ ‘ If any man’ (saith the Apostle)  
 “ hath not the Spirit of Christ, he is none  
 “ of His.’ ‘ It is the Spirit therefore which  
 “ quickeneth, the flesh profiteth nothing.  
 “ The words that I speak unto you, they are  
 “ Spirit, and they are Life.’ What mean-

John 6,  
 63.

“eth, they are Spirit and they are Life?”

“They are to be understood spiritually.

“Dost thou understand them spiritually?”

“They are Spirit and they are Life. Dost

“thou understand them carnally? Even

“then they are Spirit and they are Life, but

“not to thee.”

LXXXII. By the authority of this doctor, when treating of our Lord's words concerning the Sacrament of His Body and Blood, we are manifestly taught, that these words of our Lord are to be understood spiritually, not carnally. As He saith Himself, “The words <sup>John 6, 64.</sup> that I speak unto you, they are Spirit and “they are Life,” namely, the words which concern the eating of His Flesh and the drinking of His Blood. For He speaketh of that, at which His disciples were offended. In order then that they might not be offended, our divine Master recalleth them from the flesh to the spirit, from the objects of bodily sight to the understanding of things invisible.

LXXXIII. We see then, that that food of the Lord's Body, and that drink of His Blood, subsist truly as His Body, and truly as His

Blood, after a certain sort; namely, in that they are Spirit and Life.

LXXXIV. Again: things which are the same, are comprehended under one definition. Of the true Body of Christ it is said, that He is very God, and very Man: God, begotten of God the Father before the worlds; Man, born of the Virgin Mary in the end of the world. But since this cannot be said of the Body of Christ, which in the Church is mystically celebrated, we know that it is the Body of Christ after a certain manner, the manner namely of figure and image, so that the thing itself might be felt to be the truth.\*

He argues from a Prayer in use in his time.

LXXXV. In the prayers used after the mystery of the Body and Blood of Christ, to which the people answer, Amen, the Priest speaketh thus;† “ We, who have received “ the pledge of eternal life, humbly beseech “ Thee to grant that we may receive by

\* *i. e.* That we may perceive Christ Himself, Who is the truth and the reality, shadowed forth under the figure and image of the symbols. See §. 100.

† This Prayer is not found in the present Roman Mass Book. It is extant in the second book of the Sacraments of the Church of Rome, edited by Thomasius. Rome, 1680, p. 160.

“ manifest participation that, which we touch  
“ under the image of the Sacrament.”

LXXXVI. Now a pledge and image are the pledge and image of some other thing; that is, they do not respect themselves, but somewhat else. For a pledge is the pledge of that thing, for which it is given; an image is the image of that, the likeness whereof it sheweth forth. For they do not openly exhibit, but only signify those things, of which they are the pledge and the image. Wherefore, it followeth, that this Body and Blood are the pledge and image of some future thing, whereby that, which is now exhibited under a likeness, shall hereafter be openly revealed. Since then they now represent that, which shall hereafter be revealed, it followeth that that, which is now celebrated, is one thing, while that, which shall be revealed hereafter, is another.

LXXXVII. Wherefore that, which the Church celebrateth, is both the Body and Blood of Christ; but yet as a pledge, as an image. The Truth we shall then possess, when pledge and image shall be no more, but the thing itself in verity shall appear.

He argues  
from  
another  
Prayer.

**LXXXVIII.** And in another Prayer,\* “O Lord, we beseech Thee, let Thy Sacraments work in us, that which they contain; so that, what we now celebrate in figure, we may receive in very truth.” He saith that these things are celebrated in figure, not in truth, that is, in the likeness, not by the exhibition of the thing itself. Now figure and truth differ from one another; wherefore the Body and the Blood, which is celebrated in the Church, differ from that Body and that Blood, which is acknowledged to be already glorified in Christ’s Body. This Body is the pledge and figure, but that is the truth itself. This will continue to be celebrated till we come to that other; but when we come to that Body, this shall be taken away.

**LXXXIX.** It appeareth therefore that they differ as much from each other, as a pledge doth from that thing, of which it is given to us as the pledge, as much as an image doth from that thing, of which it is the image, as much as the figure doth from the truth. We see then that the mystery of the Body and Blood of Christ, which is now received in

\* This Prayer is in the ordinary Roman Mass Book.



the Church by the faithful, is separated by a wide difference from that, which was born of the Virgin Mary, which suffered, was buried, which rose again, which ascended into Heaven, which sitteth at the right hand of the Father. For that which is done on our journey, is to be spiritually received, because faith believeth that, which it seeth not; it spiritually feedeth the soul, and maketh glad the heart, and giveth everlasting life, and incorruption, while we look not upon that, which feedeth the body, which is pressed by the teeth, which is divided into parts, but upon that, which is spiritually received in faith. But that Body, in which Christ suffered and rose again, still existeth as His proper Body, which He took of the body of the Virgin Mary, which even after His resurrection could be handled and seen, as He Himself said to His disciples, “Handle Me  
 “and see, for a spirit hath not flesh and bones, Luke 24, 39.  
 “as ye see Me have.”

XC. Let us hear also what St. *Fulgentius* St. Fulgentius quoted. saith in his book concerning faith.\* “Most  
 “firmly hold, and doubt not in any sort, that

\* Fulgentius on faith to Peter the deacon. ch. 19.

“ the Only-Begotten Son, God the Word,  
“ when made Flesh, offered Himself for us,  
“ a sacrifice and oblation to God for a sweet-  
“ smelling savour. To Whom, with the  
“ Father and the Holy Ghost, animals were  
“ sacrificed in the time of the Old Testament  
“ by Patriarchs, Prophets, and Priests, and  
“ to Whom now, that is, in the time of the  
“ New Testament, together with the Father  
“ and the Holy Ghost, with Whom He hath  
“ one and the same Divinity, the Holy Catho-  
“ lic Church throughout the world ceaseth  
“ not to offer the sacrifice of Bread and Wine  
“ in faith and love. In those carnal victims  
“ there was a signification of the Flesh of  
“ Christ, which He without sin was to offer  
“ for our sins, and of that Blood, which for  
“ the remission of our sins He was to pour  
“ forth. Whilst in this sacrifice there is the  
“ thanksgiving, and commemoration of the  
“ Flesh of Christ, which He hath offered for  
“ us, and of the Blood, which He hath shed  
“ for us. Of which the Blessed Apostle  
“ Paul speaketh in the Acts of the Apostles,  
“ Take heed to yourselves and to the whole  
“ flock, over the which the Holy Ghost hath  
“ made you overseers to rule the Church of

Acts 20,  
28.

“ God, which He hath purchased with His  
 “ own Blood.’ In those sacrifices, therefore,  
 “ what was to be given us was figuratively  
 “ signified; but in this sacrifice, what has  
 “ already been given us, is evidently shewn.”

XCI. When he saith, that in those sacrifices there was a signification of what should be given us, but in this sacrifice a commemoration of what has been given us, he clearly implieth, that, as the one had a figure of things to come, so this sacrifice too is a figure of things past.

XCII. By these words he most evidently sheweth, how great is the difference between the Body, in which Christ suffered, and this Body, which is for the commemoration of His passion and death. For the one is His proper and true Body, and hath naught in it of mystery or figure; the other is mystical, and sheweth one thing by a figure outwardly, while it representeth another thing inwardly through the understanding of faith.

XCIII. Let me allege one other testimony of the Father *Augustine*, which will confirm what I have said, and conclude my discourse.

St. Augustine  
 quoted  
 again.

In his sermon to the people concerning the Sacrament of the altar,\* he thus speaketh ;  
 “ What ye now see on the altar of God, ye  
 “ saw also on the night that is past ; but as  
 “ yet ye have not heard what it is, what it  
 “ meaneth, and of how great a thing it con-  
 “ taineth the Sacrament. What ye see then,  
 “ is the bread and the cup, which even your  
 “ eyes declare to you ; but the point in which  
 “ your faith requireth instruction is this ; that  
 “ the bread is the Body of Christ, the cup is  
 “ the Blood of Christ. This is but briefly  
 “ stated, and it may suffice for faith, yet faith  
 “ requireth instruction. For the Prophet  
 Is. 7, 9. “ saith, ‘ If ye will not believe, ye shall not  
 “ understand.’ Ye may therefore say to me,  
 “ Thou hast bidden us to believe ; explain  
 “ that we may understand. A thought like  
 “ the following may arise in some one’s  
 “ mind ; We know whence our Lord Jesus  
 “ Christ took flesh, from the Virgin Mary,  
 “ He was suckled as an infant, He was  
 “ nourished, He grew, He came to years of  
 “ manhood, He suffered persecution of the

\* This sermon is extant at the conclusion of the letter of Fulgentius to Ferrandus the deacon, concerning the Baptism of the dying Æthiopian.

“ Jews, He was hung on the tree, He was  
 “ slain, He was taken down from the tree,  
 “ He was buried, the third day He rose  
 “ again, He ascended into heaven on the day  
 “ He willed, thither He raised His own  
 “ Body, thence He shall come to judge the  
 “ quick and dead, there He now sitteth at  
 “ the right hand of the Father. How then  
 “ can the bread be His Body? and the cup,  
 “ or what the cup containeth, how can it be  
 “ His Blood? These, brethren, are called  
 “ Sacraments for this reason, because in them  
 “ one thing is seen, and another understood;  
 “ that which is seen hath a corporeal nature,  
 “ that which is understood, hath a spiritual  
 “ fruit.”

XCIV. This venerable author, in these words, instructeth us what we ought to think of our Lord's proper Body, which was born of Mary, and now sitteth at the right hand of the Father, and in which He will come to judge the quick and the dead, and what of that, which is placed on the altar, and received by the people. The former is entire, is neither cut nor divided, nor veiled under any figure; the latter, which is set on the Lord's Table, is a figure, because it is a Sa-

crament: as it is outwardly seen, it hath a corporeal nature, which feedeth the body; as it is inwardly understood, it hath a spiritual fruit, which quickeneth the soul.

1 Cor.  
12, 27.

XCV. When he would speak somewhat more openly and clearly of this mystical body, he addeth the following words, “Wherefore  
“if ye wish to understand the Body of  
“Christ, hearken to the words of the Apos-  
“tle, ‘Ye are the Body and members of  
“Christ.’ If therefore ye are the Body and  
“members of Christ, your own mystery is  
“laid on the Lord’s Table, ye receive your  
“own mystery, ye answer, Amen, to that  
“which ye are, and by so answering ye sub-  
“scribe thereto. Thou hearest, The Body  
“of Christ, and thou answerest, Amen.\*  
“Be thou a member of the Body of Christ,

\* This refers to the form of administering the Eucharist in the ancient Church, which was thus. The Priest said, “The Body of Christ,” and “The Blood of Christ;” to each of which the people subjoined “Amen.” By the time of Gregory the Great, the form of delivery was a little enlarged; for then they said, “The Body of our Lord Jesus Christ preserve thy soul.” And by the time of Alcuin and Charles the Great, it was argumented into this form, “The Body of our Lord Jesus Christ preserve thy soul unto everlasting life;” which is very much the same with the former part of that which is now used in our Liturgy. See Bingham, Ant. b. xv. ch. 5. §. 8.

“ that this Amen may be true. But why so  
 “ in bread? Let us allege nought of our  
 “ own, but let us hearken to the Apostle  
 “ when he saith concerning that Sacrament,  
 “ ‘ We being many are one bread and one <sup>1 Cor. 10,</sup>  
 “ body, &c.’ ” <sup>17.</sup>

XCVI. St. Augustine sufficiently teacheth us, that, in the bread which is placed on the altar, the Body of Christ is signified, as well as the body of the people who receive, to the intent he might plainly shew Christ’s proper Body to be that, in which He was born of the Virgin, in which he was suckled, in which He suffered, in which He died, in which He was buried, in which He rose again, in which He ascended into heaven, in which He sitteth at the right hand of the Father, and in which He shall come to judgment. But that, which is placed on the Lord’s Table, containeth the mystery of that Body, as also again it containeth the mystery of the body of believing people, as the Apostle testifieth, “ We being  
 “ many are one bread and one body in Christ.”

XCVII. Your wisdom, most illustrious Prince, may understand, that it hath been most clearly shewn, by the testimony of Holy <sup>He de-  
 termines  
 the se-  
 cond  
 question</sup>

in the  
negative.

Scripture, and the words of the Holy Fathers, that the bread, which is called the Body of Christ, and the cup, which is called the Blood of Christ, is a figure, because it is a mystery; and that the difference is not small between the Body, which existeth in mystery, and the Body, which suffered, died, and rose again. For the one is the proper Body of our Saviour; no figure, no hidden signification, but the manifestation of the reality itself is there acknowledged, and the vision of this believers still desire; for He is our Head, and with the vision of Him our desire shall be satisfied; inasmuch as He and the Father are One, not in respect of the Body, which the Saviour hath, but in respect of the fulness of the Godhead, which dwelleth in the Man Christ.

XCVIII. But in this other, which is celebrated in a mystery, there is a figure not only of the proper Body of Christ, but also of the people that believe in Christ. For it beareth the figure of either body, that is, of the Body of Christ, which suffered and rose again, and of the people, who in Christ are born again and quickened from the dead.



XCIX. Let us moreover add, that the bread and the cup, which is both called and is the Body and Blood of Christ, doth represent the memory of our Lord's passion and death, as He saith Himself in the Gospel, "Do this in remembrance of Me." Which <sup>Luke 22,</sup> the Apostle Paul explaineth when he saith, <sup>19.</sup> "As often as ye eat this Bread, and drink <sup>1 Cor.</sup> "this Cup, ye do shew the Lord's death till <sup>11, 26.</sup> "He come."

C. We are taught both by our Saviour, and by St. Paul the Apostle, that this bread and cup, which are placed on the altar, are placed there in figure or in memory of the Lord's death, that they may recall to our present remembrance that which was done in times past, so that being put in remembrance of His passion, we may by it be made partakers of the heavenly gift, whereby we have been freed from death; knowing well that when we shall arrive at the vision of Christ, we shall have no need of such like instruments, to remind us what His boundless mercy hath endured for us. For we shall then see Him face to face, we shall not be reminded by the outward admonition of temporal things, but by the contemplation of

the Truth itself shall see, how we ought to render thanks to the Author of our salvation.

CI. Yet let it not be thought, from my saying this, that in the mystery of the Sacrament, the Body and Blood of the Lord are not received by the faithful, for faith receiveth that which it believeth, not that which the eye beholdeth. It is spiritual meat, and spiritual drink, spiritually doth it feed the soul, and giveth life, which shall satisfy for ever, as our Saviour saith Himself, when commending to us this mystery, "It is the Spirit which quickeneth, the flesh profiteth nothing."

John 6,  
63.

CII. In my desire to obey your Majesty's command, I have presumed, though of slender powers, to dispute on a subject of no small importance. I have followed no presumptuous opinion of my own, but have had regard to the authority of the ancients. If you approve what I have said, as Catholic, ascribe it to the merit of your own faith, which disdained not to lay aside your kingly glory and magnificence, and to enquire from an humble subject an answer of truth. But if it please

you not, ascribe it to my weakness, which hath failed sufficiently to explain that, which it desired.

*Here endeth the Book of Ratramn on the  
Body and Blood of the Lord.*



## APPENDIX.

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*A Sermon of the Paschall Lambe, and of the Sacramentall Body and Bloud of Christ our Saviour. Written in the old Saxon tongue before the Conquest, and appointed in the reigne of the Saxons to be spoken unto the people at Easter before they should receive the Communion. London, Printed by John Haviland for Henry Seile. 1623.*

MEN beloved, it hath beene often said unto you about our Saviours resurrection, how he on this present day after his suffering mightily rose from death. Now will wee open unto you through Gods grace, of the holy housell, which ye should now goe unto, and instruct your understanding about this mysterie, both after the old covenant, and also after the new, that no doubting may trouble you about this lively food. The Almighty God bade Moses his Captain in the land of Ægypt, to command the people of Israel to take for every family a lambe of one

yeere old the night they departed out of the countrey to the land of promise, and to offer that lambe to God, and after to kill it, to make the signe of the Crosse with the lambes blood upon the side posts, and the upper post of their doore, and afterward to eat the lambes flesh roasted, and unleavened bread, with wilde lettisse.

Ex. 12,  
9—11.

God saith unto Moses, Eat of the lambe nothing raw, nor sodden in water, but roasted with fire. Eat the head, the feet, and the inwards, and let nothing of it be left untill the morning: if any thing thereof remaine, that shall ye burn with fire. Eat it in this wise: Gird your loines; and doe your shooes on your feet, have your staves in your hands, and eat it in haste, this time is the Lords Passover. And there was slain on the night in every house throughout Pharaos reigne the first borne child: and Gods people of Israel were delivered from that sodaine death through the lambes offering and his blouds marking. Then said God unto Moses: Keepe this day in your remembrance, and hold it a great feast in your kinreds with a perpetuall observation, and eat unleavened bread alwayes seven days at this feast. After this deed God led the people of Israel

Ex. 12,  
14.

over the red sea, with dry foot, and drowned therein Pharao and all his armie together with their possessions, and fed afterward the Israelites fortie yeeres with heavenly food: and gave them water out of the hard rocke, untill they came to the promised land. Part of this storie wee have treated of in another place, part wee shall now declare, to wit, that which belongeth to the holy housell. Christian men may not now keepe that old law bodily, but it behoveth them to know, what it ghostly signifieth. That innocent lambe which the old Israelites did then kill, had signification after ghostly understanding of Christs suffering, who unguiltie shed his holy bloud for our redemption: hereof sing Gods servants at every Masse, *Agnus Dei qui tollis peccata mundi miserere nobis;* That is in our speech, *Thou Lambe of God that takest away the sinnes of the world have mercy upon us.* Those Israelites were delivered from that sodaine death, and from Pharaos bondage by the lambes offering, which signified Christs suffering through which wee be delivered from everlasting death, and from the devil's cruell reigne, if we rightly beleeve in the true Redeemer of the whole world Christ the Saviour. That

Lambe was offered in the evening, and our Saviour suffered in the sixth Age of this World. This Age of this corruptible World is reckoned unto the evening. They marked with the lambes blood upon the doores and the upper postes Tau, that is the signe of the Crosse, and were so defended from the Angell that killed the Ægyptians first borne childe. And we ought to marke our foreheads, and our bodies with the token of Christ's roode, that wee may be also delivered from destruction, when we shall be marked both on forehead, and also in heart with the blood of our Lords suffering. Those Israelites eat the lambes flesh at their Easter time, when they were delivered, and we receive ghostly Christs body, and drink his blood, when we receive with true beliefe that holy housell. That time they kept with them at Easter seven dayes with great worship, when they were delivered from Pharao, and went from that Land. So also Christen men keepe Christs resurrection at the time of Easter, these seven dayes, because through his suffering and rising wee bee delivered, and be made cleane by going to this holy housell, as Christ saith in his Gospell: Verily verily I say unto you, ye have no life in you, except



ye eat my flesh, and drinke my bloud. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him, and hath that everlasting life, and I shall raise him up in the last day. I am the lively bread, that <sup>48-51.</sup> came downe from heaven, not so as your fore-fathers eat that heavenly bread in the wilderness, and afterward died. He that eateth this bread, he liveth for ever. Hee blessed bread before his suffering, and divided to his Disciples, thus saying, Eat this bread, <sup>Mat. 26, 26.</sup> it is my body, doe this in my remembrance. <sup>Luke 22, 19.</sup> Also hee blessed wine in one Cup, and said; <sup>Mat. 26, 28.</sup> Drinke yee all of this: This is my bloud that is shed for many, in forgivenessse of sinnes. The Apostles did as Christ commanded, that is, they blessed bread and wine to housell againe afterward in his remembrance. Even so also since their departure all Priests by Christs commandement doe blesse bread and wine to housell in his name with the Apostolike blessing.

Now some men have often searched, and doe yet often search, how bread that is gathered of corne, and through fires heat baked, may be turned to Christs bodie, or how wine that is pressed out of many grapes, is turned through one blessing to the Lords

See Ra-  
tramm,  
§. 8.

§. 7.

John 1.  
29.  
Rev. 5,  
5.  
Is. 2, 2.

§. 9.

bloud. Now say we to such men, that some things be spoken of Christ by signification, some thing by thing certaine. True thing is, and certaine, that Christ was born of a Maid, and suffered death of his owne accord, and was burried, and on this day rose from death. He is said bread by signification, and a Lambe and a Lion, and a Mountaine. He is called bread, because hee is our life and Angels life. Hee is said to be a Lambe for his innocencie ; A Lion for strength, where-with he overcame the strong Devill. But Christ is not so notwithstanding after true nature neither Bread, nor a Lambe, nor a Lion. Why is then that holy housell called Christs Body, or his Bloud, if it be not truly that it is called ? Truly the Bread and the Wine which by the Masse of the Priest is hallowed, shew one thing without to humane understanding, and another thing they call within to beleiving minds. Without they be seene Bread and Wine both in figure and in taste, and they be truly after their hallowing, Christs Body and his Bloud, through ghostly mystery.

An Heathen Child is Christened, yet he altereth not his shape without, though he be changed within. He is brought to the Font

stone sinfull, through Adams disobedience. Howbeit, hee is washed from all sinne within, though hee hath not changed his shape without. Even so the holy Font-water, that is called the well spring of life, is like in shape to other waters, and is subject to corruption, but the holy Ghosts might commeth to the corruptible water, through the Priests blessing, and it may after wash the body and soule from all sinne, through ghostly might. Behold now we see two things in this one creature. After true nature that water is corruptible water, and after ghostly mystery, hath hallowing might. So also if wee behold that holy housell after bodily understanding, then see wee that it is a Creature corruptible and mutable: if we acknowledge therein ghostly might, then understand we that life is therein, and that it giveth immortalitie to them that eat it with beleefe. Much is betwixt the invisible might of the holy housell, and the visible shape of his proper nature; it is naturally corruptible bread, and corruptible wine: and is by might of Gods word truly Christs body and his blood: not so notwithstanding bodily, but ghostly.

Much is betwixt the body Christ suffered in, and the body that is hallowed to housell.

The body truly that Christ suffered in was borne of the flesh of Marie, with blood, and with bone, with skin, and with sinewes, in humane lims, with a reasonable soul living: and his ghostly body, which we call the housell, is gathered of many cornes: without blood, and bone, without lim, without soule; and therefore nothing is to be understood therein bodily, but all is ghostly to be understood. Whatsoever is in that housell, which giveth substance of life, that is of the ghostly might, and invisible doing. Therefore is that holy housell called a mysterie, because there is one thing in it seene, and another thing understood. That which is there seene, hath bodily shape: and that we do there understand, hath ghostly might. Certainly Christs body which suffered death, and rose from death, never dieth henceforth: but is eternal and unpassible. That housell is temporal, not eternall: corruptible, and dealed into sundry parts: chewed between teeth, and sent into the belly: howbeit neverthesse after ghostly might, it is all in every part. Many receive that holy Body, and yet notwithstanding, it is so all in every part after ghostly mystery. Though some chew lesse deale, yet is there no more might notwith-

standing in the more part, then in the lesse, because it is all in all men after the invisible might. This mystery is a pledge and a figure: Christs body is truth it selfe. This pledge we doe keep mystically, until that we be come to the truth it selfe, and then is this pledge ended. Truly it is so as we before have said, Christs Body and his Bloud: not bodily but ghostly. And ye should not search how it is done, but hold it in your beleefe that it is so done.\*

\* \* \* \* \*

But now heare the Apostles words about this mystery. Paul the Apostle speaketh of the old Israelites thus, writing in his Epistle to faithful men. All our Fore-fathers were baptized in the Cloud, and in the Sea: and all they ate the same ghostly meat, and drank the same ghostly drinke. They dranke truly of the stone that followed them, and that stone was Christ. Neither was that stone then from which the water ranne, bodily Christ, but it signified Christ, that calleth thus to all beleeving and faithful men: Who-soever thirsteth, let him come to me and

<sup>1 Cor.</sup>  
10. 1-4.

<sup>John 7,</sup>  
37, 38.

\* Here follow two tales from the Vitæ Patrum, of which it is said in the margin, "These tales seeme to be infarced."

- drinke. And from his bowels floweth lively water. This he said of the holy Ghost, whom he receiveth which beleeveth on him. The Apostle Paul saith, that the Israelites did eat the same ghostly meat, and drinke the same ghostly drinke: because that heavenly meat, that fed them forty yeeres, and that water which from the stone did flow, had signification of Christs body and his bloud, that now be offered daily in Gods Church. It was the same which we now offer, not bodily, but ghostly. Wee said unto you erewhile, that Christ hallowed bread and wine to housell before his suffering, and said: This is my Body and my
- §. 23. Bloud. Yet hee had not then suffered: but so notwithstanding hee turned through invisible might that bread into his owne Body, and that wine to his bloud, as he before did in the wilderness, before that he was borne to men, when he turned that heavenly meat to his flesh, and the flowing water from that stone to his owne bloud.
- §. 24. 25.
- §. 78. Very many ate of that heavenly meat in the wilderness, and dranke that ghostly drinke, and were neverthelesse dead, as Christ said. And Christ meant not that death which none can escape, but that everlasting death, which some of that folke de-

served for their unbeleefe. Moyses and Aaron, and many other of that people which pleased God, eat that heavenly bread, and they died not that everlasting death, though they died the common death. They saw that the heavenly meat was visible and corruptible, and they ghostly understood by that visible thing, and ghostly received it.

The Saviour saith, He that eateth my <sup>John 6,</sup> flesh and drinketh my blood, hath everlasting <sub>54.</sub> life. And he bade them not eat that body which hee was going about with, nor that blood to drinke which hee shed for us: but hee meant with those words that holy housell, which ghostly is his body and his blood, and hee that tasteth it with beleiving heart, hath that eternal life.

In the old Law, faithfull men offered to <sup>§. 90.</sup> God divers sacrifices, that had fore-signification of Christs body, which for our sinnes, he himselfe to his heavenly Father hath since offered to sacrifice. Certainly this housell which wee doe now hallow at Gods Altar, is a remembrance of Christs body which hee offered for us, and of his blood, which hee shed for us: So he himselfe commanded, <sup>Luke 22,</sup> Doe this in my remembrance. <sup>19.</sup> Once suffered <sup>§. 38.</sup>

Christ by himselfe but yet neverthelesse his suffering is daily renewed at the Masse through mystery of the holy housell. Therefore that holy Masse is profitable, both to the living, and to the dead; as it hath beene often declared. Wee ought also to consider diligently, how that this holy housell is both Christs body, and the body of all faithfull men, after ghostly mystery. As the wise Augustine saith of it; If ye will understand of Christs body, heare the Apostle Paul, thus speaking. Ye truly be Christs body, and his members. Now is your mystery set on Gods Table, and ye receive your mystery; which mystery ye your selves be. Be that which ye see on the Altar, and receive that which ye yourselves be. Againe, the Apostle Paul saith by it: We many be one bread, and one body. Understand now and rejoyce, many be one bread, and one body in Christ. He is our head, and wee be his limmes. And the bread is not of one corne, but of many. Nor the wine of one grape, but of many. So also wee all should have one unities in our Lord, as it is written of the faithfull Army, how that they were in so great an unity, as though all of them were one soule, and one heart.

§. 73. 74.

§. 95.

1 Cor.  
12, 27.1 Cor.  
10, 17.Acts 4.  
32.



Christ hallowed on his Table the mystery of our peace and of our unitie: he which receiveth that mystery of unity, and keepeth not the bond of true peace, he receiveth no mystery for himselfe, but a wisse against himselfe.

It is very good for Christen men, that they goe often to housell, if they bring with them to the Altar unguiltinesse and innocency of heart. To an evill man it turneth to no good, but to destruction, if he receive unworthily that holy housell.

Holy bookes command that water be mingled to that wine which shall be for housell: because the water signifieth the people, and the wine Christs blood. And therefore shall neither the one without the other be offred at the holy masse: that Christ may be with us, and we with Christ; the head with the lims, and the lims with the head. §. 75.

We would before have intreated of the lambe which the old Israelites offered at their Easter time, but that we desired first to declare unto you of this mystery, and after how we should receive it. That signifying lambe was offered at the Easter. And the Apostle Paul saith in the Epistle of this present day,

that Christ is our Easter, who was offered for us, and on this day rose from death. The Israelites did eat the lambes flesh as God commanded with unlevened bread and wilde lettise: so we should receive that holy housell of Christs body and bloud without the leaven of sinne, and iniquitie. As leaven turneth the creatures from their nature, so doth sinne also change the nature of man from innocencie to foule spots of guiltinesse. The Apostle hath taught how wee should feast not in the leaven of evilnesse, but in the sweet dough of puritie and truth. The herb which they should eat with the unlevened bread is called lettise, and is bitter in taste; so we should with bitterness of unfained weeping purifie our minde if we will eat Christs body. Those Israelites were not wont to eat raw flesh, although God forbade them to eat it raw and sodden in water, but rosted with fire. He shall receive the body of God raw, that shall thinke without reason that Christ was onely man like unto us, and was not God. And he that will after mans wisdom search of the mystery of Christ's incarnation, doth like unto him that doth see the lambes flesh in water; because that water

in this place signifieth mans understanding; but we should understand that all the mysterie of Christs humanity was ordered by the power of the holy Ghost. And then eat we his body rosted with fire, because the Holy Ghost came in fires likenesse to the Apostles in divers tongues. The Israelites should eat the lambes head, and the feet, and the purtenance, and nothing thereof must be left over night. If any thing thereof were left, they did burne that in the fire, and they brake not the bones. After ghostly understanding, we do then eat the lambes head when we take hold of Christs divinitie in our beleefe. Again; when we take of his humanitie with love, then eat we the lambes feet; because that Christ is the beginning and end, God before all world, and Man in the end of this world. What be the lambes purtenance but Christs secret precepts; and these we eat when we receive with greedinesse the word of life. There must nothing of the lambe be left unto the morning, because that all Gods sayings are to be searched with great carefulness; so that all his precepts may be knowne in understanding and deed in the night of this present life, before that the last

day of the universall resurrection doe appeare. If we cannot search out throughly all the mysterie of Christs incarnation, then ought we to betake the rest unto the might of the holy Ghost with true humilitie, and not to search rashly of that deepe secretnes above the measure of our understanding. They did eat the lambes flesh with their loines girt. In the loines is the lust of the body; and he which will receive that housell, shall restraine the concupiscence, and take with chastitie that holy receipt. They were also shod. What be shooes but of the hides of dead beasts? We be truly shod if we follow in our steps and deeds the life of those pilgrims which please God with keeping of his commandments. They had staves in their hands when they ate. This staffe signifieth a carefulnesse and a diligent overseeing; and all they that best know and can, should take care of other men, and stay them up with their helpe. It was injoynd to the eaters, that they should eat the lambe in haste. For God abhorreth slothfulnesse in his servants, and those he loveth that seek the joy of everlasting life with quicknesse and haste of minde. It is written, Prolong not to turne unto God, lest the time passe away through

thy slow tarrying. The eaters might not breake the lambes bones. No more might the souldiers that did hang Christ break his holy legs, as they did of the two theeves that hanged on either side of him. And the Lord rose from death sound without all corruption; and at the last judgement they shall see him whom they did most cruelly hang on the crosse. This time is called in the Hebrew tongue *Pasca*, and in Latine *Transitus*, and in English a *Passover*; because that on this day the people of Israel passed from the land of *Ægypt* over the Red Sea, from bondage to the land of promise. So also did our Lord at this time depart, as saith John the Evangelist, from this world to his heavenly Father. Even so we ought to follow our head, and to goe from the devill to Christ, from this unstable world to his stable kingdome. Howbeit we should first in this present life depart from vice to holy vertue, from evil manners to good manners, if we will after this corruptible life goe to that eternal life, and after our resurrection to Christ. He bring us to his everliving Father, who gave him to death for our sinnes. To him be honour, and praise of well-doing, world without end. Amen.



R A T R A M N I

PRESBYTERI ET MONACHI CORBEIENSIS,

QUI VULGO BERTRAMUS NUNCUPATUR,

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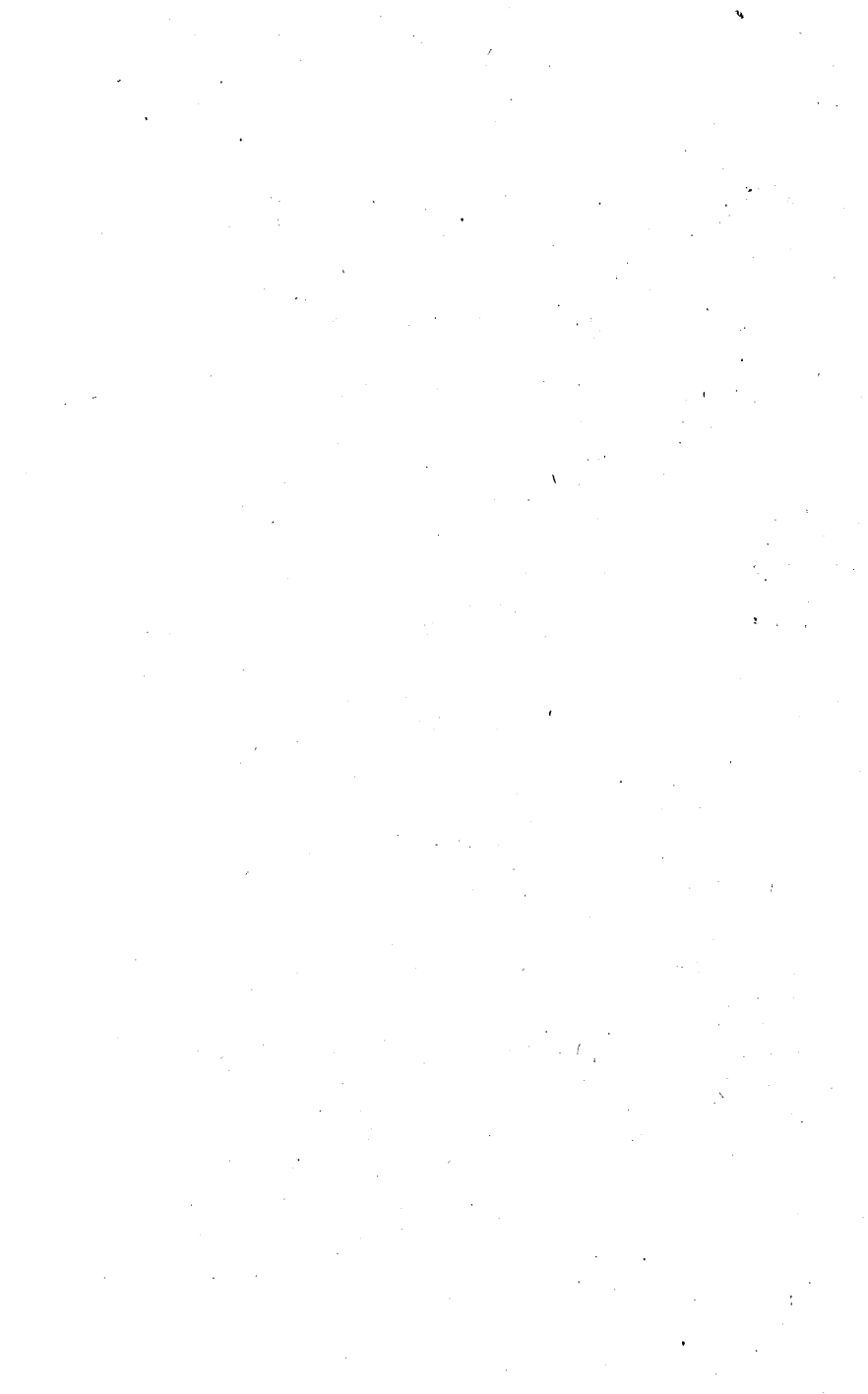
DE CORPORE ET SANGUINE

DOMINI.

BALTIMORIÆ:

PROSTANT VENALES APUD J. ROBINSON.

MDCCCXLIII.





## PRÆFATIO.

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Quod ad hanc Ratramni editionem pertinet, paucis expediendum est. Editiones Latinas, quæ ad manum erant, contulimus. Quarum titulos operæ pretium erit adjicere, ut pateat, quanta fuerit apud omnes Ratramni æstimatio.

1. Edit. princeps. Coloniae. apud Johannem Praël. 1531.
2. In Micropresbytico. Basilaë. 1550.
3. Coloniae iterum, cum Paschasio Radberto. Apud Johannem Quentel. 1551.
4. In Diallactico Eucharistiæ. 1557.
5. Inter Feuguærei Opuscula. Lugdun. Batav. 1579.
6. In Catalogo Testium Veritatis. Per Sim. Goullartium. Genevæ. 1608.
7. Latine et Gallice, Petro Allixio interprete. Parisiis, 1673.
8. Latine, cum versione Gallicâ, præfatione et notis Jacobi Boilavii, sub titulo, "De Corpore et Sangvine Domini liber, expressus ex apographo cum curâ et fide exscripto ex codice MS. DCCC annorum, Abbatia Lobiensis." Parisiis, 1686.

9. 10. Latine, cum Versione Anglicâ Gulielmi Hopkinsii Canonici Vigorniensis.\* Londini, 1686. 1688. In posteriore, se J. Boilavii textum secutum esse dicit.

Plures dabit Fabricius, Biblioth. Latin. Med. et Inf. Ætat. lib. ii. p. 243.

Codices MSS. tres solum, quod scimus, memorantur.

1. Unus imperfectus in Bibliothecâ S. Albini Andegavenis extabat, teste Montefalconio in Biblioth. Bibliothecarum, tom. ii. p. 1227.
2. Alterum in cænobio ordinis Cisterciensis Salemsi se invenisse ait Mabillonius. “ In bibliothecâ invenimus codicem unum inter alios, in quo Ratramni liber de Corpore et Sanguine Domini continetur sub hoc titulo ‘ Incipit liber Ratramni de perceptione Corporis et Sanguinis Domini, ad Carolum Magnum:’ id est, Calvum, qui Magnus non semel appellatus est, ‘ Jubes gloriose Princeps, &c.’ In fine ‘ Explicit liber Ratramni de Corpore et Sanguini Domini.’”  
Iter Germanic. præfix. Analect. tom. iv.
3. Tertium in Monasterio Laubiensi se reperisse fatetur idem Mabillonius, quem vetustissimum,

\* Vid. Wood. Athen. Oxon. ii. 1074.

ab annis sane octingentis exaratum fuisse arbitratur. Binos enim reperit, unum, in quo continentur opuscula duo; primum de Corpore et Sanguine Domini, subsequens de prædestinatione—illud unico, hoc duobus libris constans—ambo Ratramno adscripta. “In alio codice,” ut ait, “legitur Indiculus librorum Armarii, id est, Bibliothecæ Laubiensis, cum hoc titulo: ‘Anno Dominicæ incarnationis MXLIX, Fratres Laubienses secum recensentes Armarium, hanc sibi reppererunt haberi summam librorum.’ Et infra, ‘Ratramni de Corpore et Sanguine Domini lib. i. Ejusdem de Prædestinatione Dei. ad eundem lib. ii.’ Ex quo intelligitur, superiorem codicem, in quo Ratramni opuscula hæc continentur, esse ipsummet, qui in hoc indiculo descriptus est anno MXLIX; ac proinde prædictum codicem ante illud tempus exaratum esse. Et certe scriptum esse sub finem sæculi noni facile suadet ipsa scripturæ forma, quæ omnino Ratramni ætatem sapit—nec dubito, quin is ipsa sit codex, quo usus est Herigerus ejus loci Abbas in fine decimi sæculi.” Præfat. ad Acta Benedict. sect. 4. pars ii. cap. 1. 83.

Hunc quoque extare testatus est anno MDCXLI. A. Sanderus, Biblioth. Belg. Manusc. p. 303. inter reliquias incendii, quod monasterium Laubiense totum vastavit.

Editionem igitur Boilavii, qui hunc codicem quam accuratissime transcribendum se curavisse affirmat, secuti sumus, perpaucis exceptis, quæ ad calcem paginæ notavimus; necnon varias editionum lectiones textui substravimus.

H. W.

W. C. C.

## TESTIMONIA DE RATRAMNO.

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Sigebertus Gemblacensis in libro de Scriptoribus Ecclesiasticis, c. 96.

“ Bertramus \* scripsit librum de Corpore et Sanguine Domini, et ad Carolum librum de Prædestinatione.”

Testimonium Joannis Trithemii Abbatis Spanheimensis in libro de Scriptoribus Ecclesiasticis.

“ Bertramus Presbyter et Monachus, in divinis Scripturis valde peritus, et in literis sæcularium disciplinarum egregie doctus; ingenio subtilis et clarus eloquio; nec minus vitâ quam doctrinâ insignis—scripsit multa præclara opuscula, de quibus ad meam notitiam pauca pervenerunt. Ad Carolum Regem fratrem Lotharii Imperatoris scripsit commendabile opus de Prædestinatione, lib. i.† De Corpore et Sanguine Domini, lib. i.

“ Claruit temporibus Lotharii Imperatoris Anno Domini DCCCXXX.”

\* Bertramus] Ratramus in duobus Codd. Sigeberti, testante Sufrido Petro ad loc. ed. Colon. 1580.

† Scripsit de Prædestinatione libros duos.

“ Monachum Corbeiensem Ordinis Benedictini fu-  
“ isse, Hincmaro teste, convenit; Gallum natione  
“ suspicio est, nec dubium est Præpositum gessisse  
“ Cænobii Orbacensis in Diœcesi Galliæ Suessionensi.”  
Fabricius, Biblioth. Latin. Ætat. Med. et Inf. lib. ii.

\* INCIPIT  
LIBER RATRAMNI  
DE CORPORE ET SANGUINE  
DOMINI. †

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I. JUSSISTIS, † gloriose Princeps, ut quid de Sanguinis et Corporis Christi mysterio sentiam, Vestræ Magnificentiæ significem. Imperium quam magnifico Vestro Principatu dignum, tam nostræ parvitatiss viribus constat difficillimum. Quid enim dignius Regali Providentiâ, quam de Illius sacris mysteriis catholice sapere, qui sibi regale solium dignatus est contribuere, et subjectos pati non posse diversa sentire de Corpore Christi, in quo constat Christianæ redemptionis summam consistere?

II. Dum enim quidam fidelium, Corporis Sanguisque Christi quod in Ecclesiâ quotidie celebratur mysterium, || dicant quod nullâ

\* MS. Salem. legit, Incipit liber Ratramni de perceptione Corporis et Sanguinis Domini. Ad Carolum Magnum. † Impr. addunt, Ad Carolum Magnum Imperatorem. † JUSSISTIS] Jubes. Impr. et MS. Salem. § parvitatiss] pravitatiss. Ed. Colon. Ima. || mysterium] ita Exempl. in Catal. Test. Verit. Deest in rel. et in MS. Laub.

sub figurâ, nullâ sub obvelatione fiat, sed ipsius veritatis nudâ manifestatione peragatur: quidam vero testentur, quod hæc sub mysterii figurâ contineantur, et aliud sit, quod corporeis sensibus appareat, aliud autem quod fides aspiciat: non parva diversitas inter eos\* dignoscitur. Et cum Apostolus fidelibus scribat “ ut idem sapiant et idem dicant omnes, et schisma nullum inter eos appareat,” non parvo schismate dividuntur, qui de mysterio Corporis Sanguinisque Christi non eadem sentientes eloquuntur.

1 Cor. 1,  
10.

III. Quapropter Vestra Regalis Sublimitas zelo fidei provocata, non æquanimiter ista perpendens, et secundum Apostoli præceptum cupiens, ut idem sentiant et idem dicant omnes, veritatis diligenter inquirat secretum, ut ad eam† deviantes revocare possit. Unde non contemnitis etiam ab humillimis‡ hujus rei veritatem perquirere, scientes quod tanti secreti mysterium non nisi divinitate revelante possit agnosci, quæ sine personarum acceptione, per quoscunque delegerit, suæ veritatis lumen ostendit.

IV. Nostræ vero tenuitati quam sit jucundum Vestro parere imperio; tam est arduum super re humanis sensibus remotissimâ, et in quam nisi per Sancti Spiritûs eruditionem

\* eos] -† esse. Impr. † eam] eum. Impr. ‡ humil-  
limis] humilibus. Impr.



penetrare nemo potest,\* disputare. Subditus igitur Vestræ Magnitudinis jussioni, confisus autem Ipsius, de quo locuturi sumus, suffragio, quibus potuero verbis, quid ex† hoc sentiam aperire tentabo, non proprio fretus ingenio, sed Sanctorum vestigia Patrum prosequendo.

V. QUOD in Ecclesiâ ore fidelium sumitur Corpus et Sanguis Christi, quærit Vestræ Magnitudinis Excellentia, in mysterio fiat an in veritate, id est, utrum aliquid secreti contineat, quod oculis solummodo fidei pateat; an sine cujuscunque velatione mysterii hoc aspectus intueatur corporis exterius, quod mentis visus aspiciat‡ interius, ut totum, quod agitur, in manifestationis luce clarescat: et utrum ipsum Corpus sit,§ quod de Mariâ natum est, et passum, mortuum, et sepultum, quodque resurgens et cœlos ascendens, ad dexteram Patris considerat.

VI. Harum duarum quæstionum primam inspiciamus, et ne dubietatis ambage detineamur, definiamus quid sit *Figura*, quid *Veritas*; ut certum aliquid contuentes noverimus, quo rationis iter contendere debeamus.

\* in quam . . . potest] ita Exempl. in Catal. Test Verit. Rel. nisi per Sancti Spiritûs eruditionem non posse penetrare. † ex] de. Impr. ‡ aspiciat] inspiciat Impr. § sit] deest in MS. Laub.

VII. *Figura* est obumbratio quædam, quibusdam velaminibus quod intendit ostendens; verbi gratiâ, Verbum volentes dicere, Panem nuncupamus; sicut in Oratione Dominicâ Mat. 6, 11. “panem quotidianum dari nobis” expostulamus; vel cum Christus in Evangelio loquitur, dicens, “Ego sum Panis vivus, qui de Joan. 6, 51. “cælo descendi;” vel cum Seipsum Vitem, discipulos autem Palmites appellat, Joan. 15, 5. “Ego sum,” dicens,\* “Vitis vera, vos autem “Palmites;” hæc enim omnia aliud dicunt et aliud innuunt.

VIII. *Veritas* vero est rei manifestæ demonstratio, nullis umbrarum imaginibus obvelatæ, sed puris et apertis, utque planius eloquamur, naturalibus significationibus insinuatæ; utpote cum dicitur Christus natus de Virgine, passus, crucifixus, mortuus, et sepultus; nihil enim hic figuris obvelantibus adumbratur, verum rei veritas naturalium significationibus verborum ostenditur, neque aliud hic licet intelligi quam dicitur. At in superioribus non ita; nam substantialiter nec Panis Christus, nec Vitis Christus, nec Palmites Apostoli. Quapropter hic *Figura*, superius vero *Veritas* in narratione monstratur, id est, nuda et aperta significatio.

IX. Nunc redeamus ad illa, quorum causâ dicta sunt ista, videlicet Corpus et Sanguis

\* dicens] deest in MS. Laub.

nem Christi. Si enim nullâ sub figurâ mysterium illud peragitur, jam mysterium non recte\* vocitatur; quoniam mysterium dici non potest, in quo nihil est abditum, nihil a corporalibus sensibus remotum, nihil aliquo velamine contectum. At ille panis, qui per sacerdotis ministerium Christi Corpus conficitur, † aliud exterius humanis sensibus ostendit, et aliud interius fidelium mentibus clamat. Exterius quidem panis, quod ante fuerat, forma prætenditur, color ostenditur, sapor accipitur; ast interius longe aliud, multoque pretiosius, multoque excellentius intimatur, quia cæleste, quia divinum, id est, Christi Corpus ostenditur, quod non sensibus carnis, sed animi fidelis contuitu, vel aspicitur, vel accipitur, vel comeditur.

X. Vinum quoque, quod sacerdotali consecratione Christi Sanguinis efficitur Sacramentum, aliud superficie tenus ostendit, aliud interius continet. Quid enim aliud in superficie, quam substantia vini conspicitur? Gustata, vinum sapit: odora, vinum redolet: inspice, vini color intuetur. At interius si consideres, jam non liquor vini, sed liquor Sanguinis Christi, credentium mentibus et sapit dum gustatur, et agnoscitur dum conspicitur, et probatur dum odoratur. Hæc ita esse dum nemo potest abnegare, claret quia panis ille

\*recte] rite. Impr.

†conficitur] efficitur. Impr.

vinumque figurate Christi Corpus et Sanguis existit. Non enim secundum quod videtur, vel carnis species in illo pane cognoscitur, vel in illo vino cruoris unda monstratur, cum tamen post mysticam consecrationem nec panis jam dicitur nec vinum, sed Christi Corpus et Sanguis.

XI. Nam si secundum quosdam figurate nihil hic accipiatur, sed totum in veritate conspiciatur, nihil hic fides operatur, quoniam nihil spirituale geritur, sed quicquid illud est, totum secundum corpus accipitur. Et cum Fides secundum Apostolum sit "rerum argumentum non apparentium," id est, non earum, quæ videntur, sed quæ non videntur, substantiarum, nihil hic secundum fidem accipiemus, quoniam, quicquid existit, secundum sensus corporis dijudicamus. Et nihil absurdius, quam panem carnem accipere, et vinum sanguinem dicere. Nec jam mysterium erit, in quo nihil secreti, nihil abditi continebitur.

Heb. 11,  
1.

XII. Et quomodo jam Corpus Christi\* dicetur,† in quo nulla permutatio facta esse cognoscitur? Omnis enim permutatio, aut ex eo, quod non est, in id, quod est, efficitur; aut ex eo, quod est, in id, quod non est; aut ex eo, quod est, in id, quod est. In isto autem Sacramento, si tantum in veritatis simpli-

\* Christi] † et Sanguis. Impr. † dicitur] dicitur.  
Ed. Colon. 2da. et Catal. Test. Verit.

citare consideretur, et non\* aliud credatur, quam quod aspicitur, nulla permutatio facta cognoscitur. Nam nec ex eo, quod non erat, transit in aliquid quod sit, quo modo fit transitus in rebus nascentibus: siquidem non erant prius, sed ut sint, ex non esse, ad id, quod est esse, transitum fecerunt. Hic vero panis et vinum prius fuere, quam transitum in Sacramentum Corporis et Sanguinis Christi fecerunt. Sed nec ille transitus, qui fit ex eo, quod est esse, ad id, quod est non esse, qui transitus in rebus per defectum occasum patientibus existit. Quicquid enim interit, prius subsistendo fuit; nec interitum pati potest, quod nunquam fuit. Hic quoque non iste transitus factus esse cognoscitur, quoniam secundum veritatem species creaturæ, quæ fuerat ante, permansisse cognoscitur.

XIII. Item illa permutatio, quæ fit ex eo, quod est, in id,† quod est, quæ perspicitur in rebus qualitatis varietatem patientibus, (verbi gratiâ, quando quod ante nigrum fuerat in album demutatur,) nec hic facta esse cognoscitur: nihil enim hic vel tactu vel colore vel sapore permutatum esse deprehenditur. Si ergo nihil hic est permutatum, non est aliud quam ante fuit. Est autem aliud, quoniam panis Corpus et vinum Sanguis Christi facta

\* non] habent duæ Colon. et MS. Laub. deest in rel.

† id] eo omn. et MS. Laub. at id supra §. 12.

Mat. 26,  
26.

Mat. 26,  
28. Luc.  
22, 20.

sunt. Sic enim ipse dixit, "Accipite et com-  
" edite, hoc est Corpus Meum." Similiter  
et de calice loquens dicit, "Accipite et bibite,  
" hic est Sanguis Novi Testamenti, qui pro  
" vobis fundetur."

XIV. Quærendum ergo est ab eis, qui nihil hic figurate volunt accipere, sed totum in veritatis simplicitate consistere, secundum quod demutatio facta sit, ut jam non sint, quod ante fuerunt, videlicet panis atque vinum, sed sint Corpus atque Sanguis Christi. Secundum speciem namque creaturæ, formamque rerum visibilium, utrumque hoc, id est, panis et vinum, nihil habent in se permutatum. Et si nihil permutationis pertulerint, nihil aliud existunt, quam quod prius fuere.

XV. Cernit Sublimitas Vestra; Princeps gloriose, quo taliter\* sentientium intellectus evadat; negant quod affirmare creduntur, et quod credunt destruere comprobantur. Corpus etenim Sanguinemque Christi fideliter confitentur, et cum hoc faciunt, non hoc jam esse, quod prius fuere, proculdubio protestantur. Et si aliud sint, quam fuere, mutationem acceperere. Cum hoc negari non possit, dicant secundum quid permutata sunt; corporaliter namque nihil in eis cernitur esse permutatum. Fatebuntur igitur necesse est, aut mutata esse secundum aliud quam secundum

\* taliter] aliter. Impr.

corpus, ac per hoc, non esse hoc, quod in veritate videntur, sed aliud, quod non esse secundum propriam essentiam\* cernuntur: aut si hoc profiteri noluerint, compelluntur† negare Corpus esse Sanguinemque Christi, quod nefas est non solum dicere, verum etiam cogitare.

XVI. At quia confitentur et Corpus et Sanguinem Christi‡ esse, nec hoc esse potuisse, nisi factâ in melius commutatione, neque ista commutatio corporaliter sed spiritualiter facta sit, necesse est jam ut§ *figurate* facta esse dicatur: quoniam sub velamento corporei panis, corporeique vini, spirituale Corpus Christi, spiritualisque Sanguis existit. Non quod duarum sint existentiae rerum inter se diversarum, Corporis videlicet et Spiritûs, verum una eademque res secundum aliud species panis et vini consistit, secundum aliud autem Corpus est et Sanguis Christi. Secundum namque quod utrumque corporaliter contingitur, species sunt creaturæ corporeæ; secundum potentiam vero, quod spiritualiter factæ sunt, mysteria sunt Corporis, et Sanguinis Christi.

XVII. Consideremus Sacri fontem Baptismatis, qui Fons Vitæ non immerito nuncupa-

\* propriam essentiam] existentiam propriam. Impr.

† compelluntur] compellentur. Impr. ‡ Christi] Dei.

MS. Laub. § jam ut] ut jam. Impr.

tur, quia descendentes in se melioris vitæ novitate reformat, et de peccato mortuis viventes justitiæ donat. Num secundum quod aquæ conspicitur elementum esse, istam potentiam obtinet? attamen nisi sanctificationis virtutem obtineret, labem vitiorum nequam diluere posset. Et nisi vigorem vitæ contineret, nullo modo mortuis præstare vitam valeret, mortuis autem non carne sed animâ. In eo tamen fonte, si consideretur solummodo quod corporeus aspicit sensus, elementum fluidum conspicitur, corruptioni subiectum, nec nisi corpora lavandi potentiam obtinere.\* Sed accessit Sancti Spiritûs per Sacerdotis consecrationem virtus, et efficax facta est, non solum corpora, verum etiam animas diluere, et spirituales sordes spirituali potentiâ dimovere.

XVIII. Ecce in uno eodemque elemento duo videmus inesse sibi resistentia, id est, corruptioni subjacens incorruptionem præstare, et vitam non habens vitam contribuere. Cognoscitur ergo in isto fonte et inesse, quod sensus corporis attingat, et idcirco mutabile atque corruptibile; et rursus inesse, quod fides sola conspiciat, et ideo nec corrumpi posse, nec vitæ discrimen accipere. Si requiras quod superficie tenus lavat, elementum est, si vero perpendas quod interius

\* obtinere] sic Impr. et MS. Laub. fortasse obtinens.



purgat, virtus vitalis est, virtus sanctificationis, virtus immortalitatis. Igitur in proprietate humor corruptibilis, in mysterio vero virtus sanabilis.

XIX. Sic itaque Christi Corpus et Sanguis superficie tenus considerata, creatura est mutabilitati corruptelæque subjecta. Si mysterii vero perpendas virtutem, vita est participantibus se tribuens immortalitatem. Non ergo sunt idem, quod cernuntur, et quod creduntur. Secundum enim quod cernuntur, corpus pascunt corruptibile, ipsa corruptibilia. Secundum vero quod creduntur, animas pascunt in æternum victuras, ipsa immortalia.

XX. Apostolus quoque scribens Corinthiis ait; “Nescitis quoniam Patres nostri omnes  
 “sub nube fuerunt, et omnes mare transie- <sup>1 Cor.</sup>  
 “runt; et omnes in Moyse baptizati sunt, in <sub>10. 1-4.</sub>  
 “nube, et in mari; et omnes eadem escam  
 “spiritualem manducaverunt, et omnes eun-  
 “dem potum spiritualem biberunt? Bibe-  
 “bant autem de spirituali, consequenti eos,  
 “Petra; Petra autem erat Christus.” An-  
 nadvertimus et mare Baptismi speciem præ-  
 tulisse et nubem; Patresque prioris Testa-  
 menti in eis, id est, in nube sive mari, bap-  
 tizatos fuisse.\* Num vel mare, secundum  
 quod elementum videbatur, Baptismi potuit

\* fuisse] esse. Impr.

habere virtutem? vel nubes, juxta quod densioris crassitudinem aeris ostendebat, populum\* sanctificare quiverit? Nec tamen Apostolum in Christo locutum audemus dicere, quod non vere dixerit, Patres nostros in nube et in mari fuisse† baptizatos.

XXI. Et quamvis Baptismus ille formam Baptismatis Christi, quod hodie geritur in Ecclesiâ, non† prætulit, Baptismus tamen extitisse, et in eo Patres nostros baptizatos fuisse, nullus negare sanus audebit, nisi verbis Apostoli contradicere vesanus præsumserit. Igitur et mare et nubes, non secundum hoc, quod corpus extiterant, sanctificationis munditiam præbuere; verum secundum quod invisibiliter Sancti Spiritûs sanctificationem continebant. Erat namque in eis et visibilis§ forma, quæ corporeis, sensibus appareret, non in imagine, sed in veritate;|| et interius spiritualis potentia refulgebat, quæ non carnis oculis, sed mentis luminibus apparet.

XXII. Similiter manna populo de cœlo datum, et aqua profluens de petrâ, corporales extiterant, et corporaliter populum vel pascebant, vel potabant; attamen Apostolus vel illud manna vel illam aquam spiritualem es-

\* populum] deest in MS. Laub. † fuisse] esse. Impr. ‡ non] deest in Impr. § visibilis] ita MS. Laub. et Diall. rel invisibilis. || veritate] virtute. Ed. Gall. 1ma.

cam, et spiritualem potum appellat. Cur hoc? quoniam inerat corporeis illis substantiis Spiritualis Verbi potestas, quâ mentes potius quam corpora credentium pasceret atque potaret. Et cum cibus vel potus ille futuri Corporis Christi Sanguinisque mysterium, quod celebrat Ecclesia, præmonstraret, eandem tamen escam spiritualem manducasse, eundem\* potum spiritualem bibisse Patres nostros Sanctus Paulus asseverat.

XXIII. Quæris fortasse, quam eandem? Nimirum ipsam, quam hodie populus credentium in Ecclesiâ manducat, et bibit. Non enim licet diversam† intelligi, quoniam unus idemque Christus est, qui et populum in deserto, in nube et in mari baptizatum, Suâ Carne pavit, Suo Sanguine tunc potavit, et in Ecclesiâ nunc credentium populum Sui Corporis pane, Sui Sanguinis undâ pascit et potat.

XXIV. Quod volens Apostolus intimare, cum dixisset Patres nostros eandem escam spiritualem manducasse, eundemque potum spiritualem bibisse, consequenter adjecit, “Bi-<sup>1 Cor. 10, 4.</sup> bebant autem de spirituali consequenti eos “Petra; Petra autem erat Christus;” ut intelligeremus in deserto Christum in spirituali

\* eundem] et eundem Impr.

† diversam] diversa. Impr.

petrâ constitisse, et Sui Sanguinis undam populo præbuisse, qui postea Corpus de Virgine sumptum, et pro salute credentium in cruce suspensum, nostris sæculis exhibuit, et ex eo sanguinis undam effudit, quo non solum redimeremur, verum etiam potaremur.

XXV. Mirum certe, quoniam incomprehensibile, et inæstimabile! Nondum hominem assumpserat; nondum pro salute mundi mortem degustaverat; nondum Sanguine Suo nos redemerat; et jam nostri Patres in deserto per escam spiritualem, potumque invisibilem Ejus Corpus manducabant, et Ejus Sanguinem bibebant, velut testis extat\* Apostolus, clamans, “Eandem escam spiritualem manducasse, eundem potum spiritualem bibisse Patres nostros.” Non istic ratio, quâ fieri potuerit, disquirenda, sed fides, quod factum sit, adhibenda. Ipse namque, qui nunc in Ecclesiâ omnipotenti virtute panem et vinum in Sui Corporis Carnem, et proprii Cruoris undam spiritualiter convertit, Ipse tunc quoque manna de cœlo datum, Corpus Suum, et aquam de petrâ profusam, proprium Sanguinem, invisibiliter operatus est.

1 Cor.  
10, 4.

XXVI. Quod intelligens David, id Spiritu Sancto protestatus est; “Panem,” inquit,

Ps. 78,  
25.

\* extat] existit. Cat. Test. Verit. et Colon. 2da. existat. Colon. 1ma. et Diall. † quod] quid. Impr.

“ Angelorum manducavit homo.” Ridiculum namque est opinari, quod manna corporum Patribus datum coelestem pascat exercitum, aut tali vescantur edulio, qui divini Verbi saginantur epulis. Ostendit certe Psalmista, vel magis Spiritus Sanctus loquens in Psalmistâ, vel quid Patres nostri in illo manna coelesti perceperint,\* vel quid fideles in mysterio Christi credere debeant. In utroque certe Christus innuitur, qui et credentium animas pascit, et Angelorum cibus existit. Utrumque hoc non corporeo gustu, nec corporali saginâ, sed spiritualis Verbi virtute.

XXVII. Et Evangelistâ narrante cognovimus, quod Dominus noster, † Jesus Christus, priusquam pateretur, “ accepto pane, gratias Luc. 22, 19. 20. egit, et dedit discipulis Suis, dicens, Hoc “ est Corpus Meum, quod pro vobis datur, “ hoc facite in Meam commemorationem. “ Similiter et calicem postquam cœnavit, dicens, Hic est calix novum Testamentum in “ Sanguine Meo, qui pro vobis fundetur.” Videmus nondum passum esse Christum, et jam tamen Sui Corporis et Sanguinis mysterium operatum fuisse.

XXVIII. Non enim putamus ullum fidelium dubitare panem illum fuisse Christi Cor-

\* perceperint] perceperunt. Impr. † non corporeo] incorporeo. Impr. † noster] deest in Impr.

pus effectum, quod discipulis donans, dicit, “Hoc est Corpus Meum, quod pro vobis datur;” sed neque calicem dubitare Sanguinem Christi continere, de quo idem ait, “Hic est calix novum Testamentum in Sanguine Meo, qui pro vobis fundetur.” Sicut ergo paulo antequam pateretur, panis substantiam, et vini creaturam convertere potuit in proprium Corpus, quod passurum erat, et in Suum Sanguinem, qui post fundendus extabat, sic etiam in deserto manna et aquam de petrâ in Suam Carnem et Sanguinem convertere prævaluit, quamvis longe post et Caro Illius pro nobis in cruce pendenda, et Sanguis Ejus in ablutionem nostram fundendus superabat.

Joan. 6.  
53.

**XXIX.** Hic etiam considerare debemus quemadmodum sit accipiendum quod Ipse dicit; “Nisi manducaveritis Carnem Filii hominis, et Sanguinem Ejus biberitis, non habebitis vitam in vobis.” Non enim dicit, quod Caro Ipsius, quæ pependit in cruce, particulatim concidenda foret, et a discipulis manducanda, vel Sanguis Ipsius, quem fusus erat pro mundi redemptione, discipulis dandus esset in potum. Hoc enim scelus esset, si secundum quod infideles tunc acceperunt, a discipulis vel Sanguis Ejus biberetur, vel Caro comederetur.

**XXX.** Propter quod in consequentibus ait discipulis, non infideliter sed fideliter verba

Christi suscipientibus, nec tamen,\* quomodo illa verba forent† intelligenda, penetrantibus; “Hoc vos scandalizat?” (inquiens) “Si ergo <sup>Joan. 6, 61. 62.</sup> videritis Filium hominis ascendentem ubi “erat prius?” tanquam diceret, Non ergo Carnem Meam vel Sanguinem Meum vobis coporaliter comedendam, vel bibendum, per partes distributum, vel distribuendum‡ pute- tis, cum post resurrectionem visuri sitis Me cœlos ascensurum cum integri Corporis sive Sanguinis Mei plenitudine. Tunc intellige- tis, quod non sicut infideles arbitrantur, Car- nem Meam a credentibus comedendam, sed vere per mysterium panem et vinum in Cor- poris et Sanguinis Mei conversa substantiam, a credentibus sumenda.

XXXI. Et consequenter, “Spiritus est,” <sup>Joan. 6, 63.</sup> (inquit) “qui vivificat, caro non prodest quic- quam.” Carnem dicit quicquam non pro- desse, illo modo sicut infideles intelligebant, alioquin vitam præbet, sicut a fidelibus per mysterium sumitur. Et hoc quare? Ipse manifestat cum dicit, § “Spiritus est qui vivi- ficat.” In hoc itaque mysterio Corporis et Sanguinis, spiritualis est operatio, quæ vitam præstat, sine cujus operatione mysteria illa

\*tamen] +adhuc. Impr. †forent] deest in MS. Laub. ‡vel distribuendum] ita Cat. Test. Verit. distri- buendumve MS. Laub. dstruendum. Impr. § Et. . . manifestat] Et hoc quare, Ipse manifestat. Impr.

nihil prosunt; quoniam corpus quidem pascere possunt, sed animam pascere non possunt.

XXXII. Hic jam illa suboritur quæstio, quam plurimi proponentes loquuntur, non in figurâ, sed in veritate ista fieri: quod dicentes Sanctorum scriptis Patrum contraire comprobantur.

XXXIII. Sanctus *Augustinus*,\* Doctor Ecclesiæ præcipuus, in libro de Doctrinâ Christianâ tertio, taliter scribit: “ Nisi manducatis (inquit Salvator) Carnem Filii hominis, et biberitis Sanguinem Ejus, non habebitis vitam in vobis. Facinus vel flagitium videtur jubere. Figura ergo est, præcipiens passioni Domini esse communicandum, et fideliter† reconduendum in memoriâ, quod pro nobis Ejus Caro crucifixa et vulnerata sit.”

XXXIV. Cernimus quod Doctor iste mysteria Corporis et Sanguinis Christi sub figurâ dicit a fidelibus celebrari: nam Carnem Illius, Sanguinemque Ejus sumere carnaliter, non religionis dicit esse, sed facinoris. De quibus fuerant illi, qui in Evangelio dicta Domini

Joan. 6,  
66.

\* S. August. de Doctr. Christian. lib. iii. c. 16. tom. iii. p. 52. Ed. Ben. † fideliter] suaviter atque utiliter. Impr. et ita apud Aug.



non spiritualiter, sed carnaliter intelligentes, recesserunt ab Eo, et jam cum Illo non ibant.

XXXV. Idem in Epistolâ ad *Bonifacium* Episcopum scribens, inter reliqua, sic ait.\*  
 “ Nempe, sæpe ita loquimur, ut, Paschâ pro-  
 “ pinquante, dicamus crastinam vel perendi-  
 “ nam Domini Passionem, cum Ille ante tam  
 “ multos annos passus sit, nec omnino nisi se-  
 “ mel illa passio facta sit. Nempe, ipso die  
 “ Dominico dicimus, hodie Dominus resur-  
 “ rexit; cum ex quo resurrexerit, tot anni  
 “ transierint. Cur nemo tam ineptus est, ut  
 “ nos, ita loquentes, arguat esse mentitos,  
 “ nisi quia istos dies, secundum illorum, qui-  
 “ bus hæc gesta sunt, similitudinem nuncu-  
 “ pamus, ut dicatur ipse dies, qui non est  
 “ ipse, sed revolutione temporis similis ejus;  
 “ et dicatur illo die fieri, propter Sacramenti  
 “ celebrationem, quod non illo die, sed jam  
 “ olim factum sit?† Nonne semel immolatus  
 “ est Christus in Seipso? Et tamen in Sa-  
 “ cramento non solum per omnes Paschæ so-  
 “ lennitates, sed omni die populis immolatur.  
 “ Nec utique mentitur qui interrogatus, Eum  
 “ responderet‡ immolari. Si enim Sacramen-  
 “ ta quandam similitudinem rerum earum,§  
 “ quarum Sacramenta sunt, non haberent, om-

\* S. August. Ep. xviii. §. 9. tom. ii. p. 267. Ed. Ben.  
 † sit] est apud Aug. ‡ responderet] responderit apud  
 Aug. et Impr. § rerum earum] earum rerum apud  
 Aug. et Impr.

“ nino Sacramenta non essent. Ex hâc ipsâ\*  
 “ autem† similitudine plerumque jam† ipsa-  
 “ rum rerum nomina accipiunt. Sicut ergo  
 “ secundum quendam modum Sacramentum  
 “ Corporis Christi, Corpus Christi est, Sacra-  
 “ mentum Sanguinis Christi, Sanguis Christi  
 “ est, ita Sacramentum fidei, § fides est.”

XXXVI. Cernimus quod S. *Augustinus* dicit aliud Sacramenta, et aliud res, quarum sunt Sacramenta; Corpus autem, in quo passus est Christus, et Sanguis, Ejus de latere qui fluxit, res sunt: harum vero rerum mysteria dicit esse Sacramenta Corporis et Sanguinis Christi, quæ celebrantur ob memoriam Dominicæ passionis, non solum per omnes Paschæ solennitates singulis annis, verum etiam singulis in anno diebus.

XXXVII. Et cum unum sit Corpus Dominicum, in quo semel passus est, et unus Sanguis, qui pro salute mundi fusus est, attamen Sacramenta ipsarum rerum vocabula sumpserunt, ut dicantur Corpus et Sanguis Christi, cum propter similitudinem rerum, quas in-

\* Ipsâ] deest apud Aug. † autem] deest in Impr.  
 † jam] etiam apud Aug. § Sacramentum fidei] id est, Baptismus, ut patet ex eis quæ sequenter apud Aug.—  
 “ Ac per hoc cum respondetur [i. e. in Baptismo] par-  
 “ vulus credere, qui fidei nondum habet affectum, re-  
 “ spondetur fidem habere propter fidei Sacramentum, et  
 “ convertere se ad Deum propter conversionis Sacramen-  
 “ tum.”

nuunt, sic appellantur. Sicut Pascha et Resurrectio Domini vocantur, quæ per singulos annos\* celebrantur, cum semel in Seipso passus sit et resurrexerit, nec dies illi jam possint† revocari, quoniam præterierunt. Appellantur tamen‡ illorum vocabulo dies, quibus memoria Dominicæ passionis, sive resurrectionis commemoratur, idcirco quod illorum similitudinem habeant dierum, quibus Salvator semel passus est, et semel resurrexit.

XXXVIII. Unde dicimus, hodie, vel cras, vel perendie Domini Pascha est, vel Resurrectio, cum dies illi quibus hæc gesta sunt, multis jam annis præterierint.§ Sic etiam dicamus|| Dominum immolari, quando passionis Ejus Sacramenta celebrantur, cum semel pro salute mundi sit immolatus in Seipso, sicut Apostolus ait; “Christus passus est pro<sup>1 Pet. 2,</sup> nobis, vobis relinquens exemplum, ut se<sup>21.</sup> “quamini vestigia Ejus.” Non enim quod quotidie in Seipso patiat, quod semel fecit; exemplum autem nobis reliquit, quod in mysterio Domini Corporis et Sanguinis quotidie credentibus præsentatur, ut quisquis ad illum accesserit, noverit se passionibus Ejus sociari debere, quarum imaginem in sacris mysteriis præstolatur, juxta illud Sapientiæ; “Acces-<sup>Prov. 23, 1.</sup>

\* annos] dies Ed. Colon. 2da. et Diall. † possint] possunt. Impr. ‡ tamen] autem. Impr. § præterierint] ita MS. Laub. et Cat. Test. Verit. Rel. præterierunt. || dicamus] dicimus. Cat. Test. Verit.

“sisti ad Mensam Potentis, diligenter at-  
 “tende quæ tibi sunt apposita, sciens quia  
 “talia te oportet præparare.”\* Accedere ad  
 Mensam Potentis est divini participem liba-  
 minis fieri. Consideratio vero appositorum  
 Dominici Corporis et Sanguinis est intelligen-  
 tia. Quibus quisquis participat advertat se  
 talia debere præparare, ut Ejus imitator exis-  
 tat commoriendo, cujus memoriam mortis non  
 solum credendo, verum etiam gustando con-  
 fitetur.

Heb. 7,  
 26. 27.

XXXIX. Item Beatus *Paulus* ad Hebræos,  
 “Talis enim decebat, ut nobis esset Ponti-  
 “fex, sanctus, innocens, impollutus, segre-  
 “gatus a peccatoribus, et excelsior cœlis fac-  
 “tus; qui non habet necessitatem, quemad-  
 “modum Sacerdotes, quotidie hostias offerre,  
 “prius pro Suis delictis, deinde pro populis  
 “hoc enim fecit semel, Se offerendo,” Dom-  
 inus Jesus Christus. Quod semel fecit, nunc  
 quotidie frequentat; semel enim pro peccatis  
 populi Se obtulit, celebratur tamen hæc ea-  
 dem oblatio singulis per fideles diebus, sed in  
 mysterio, ut quod Dominus Jesus Christus

\* Sciens quia talia te oportet præparare.] Hac verba non  
 extant in Bibl. Heb. sed in vers. LXX. εἰδὼς δὲ ὅτι τοιαῦτά  
 σε δεῖ ποιεῖν σκευάσαι: atque hinc traducta in nonnullis ve-  
 teribus Latinis Bibliis lecta fuisse videtur; citantur enim  
 ab Ambros. De Offic. l. i. c. 31. et ab Augustin. Op. tom.  
 iii. pp. 607. 709. tom. v. pp. 1234. 1293. Ed. Ben. Sed in  
 versione Vulg. hodie non habentur.

semel Se offerens adimplevit, hoc in Ejus passionis memoriam quotidie geratur per mysteriorum celebrationem.

XL. Nec tamen falso dicitur, quod in mysteriis illis Dominus vel imoletur, vel patiatur: quoniam illius mortis atque passionis habent similitudinem, quarum existunt repræsentationes. Unde Dominicum Corpus, et Sanguis Dominicus appellantur, quoniam ejus sumunt appellationem, cujus existunt Sacramentum. Hinc Beatus *Isidorus*\* in Libris Etymologiarum, sic ait, “ Sacrificium dictum “ quasi sacrum factum, quia prece mysticâ con- “ secratur in memoriam pro nobis Dominicæ “ passionis. Unde hoc, Eo jubente, Corpus “ Christi et Sanguinem dicimus, quod dum “ fit ex fructibus terræ, sanctificatur, et fit “ Sacramentum operante invisibiliter Spiritu “ Dei. Cujus Panis et Calicis Sacramentum “ Græci *Εὐχαριστιαν* dicunt, quod Latine *Bona* “ *gratia* interpretatur. Et quid melius San- “ guine et Corpore Christi? [Panis vero “ et vinum ideo Corpori et Sanguini] compa- “ rantur, quia sicut hujus visibilis panis vini que “ substantia exteriorem nutrit et inebriat ho- “ minem, ita Verbum Dei, qui est Panis “ vivus, participatione Sui fidelium recreat “ mentes.”]†

\* Isidor. Hispal. Orig. sive Etymol. lib. vi. cap. 19.

† Sanguini] † Domini. Impr. † Quæ uncinis inclusa sunt, hodie apud Isidor. l. c. non leguntur.

**XL I.** Et iste Doctor Catholicus sacrum illud Dominicæ passionis mysterium in memoriam pro nobis Dominicæ passionis docet agendum. Hoc dicens ostendit, Dominicam passionem semel esse factam, ejus vero memoriam in sacris solennibus repræsentari.

**XL II.** Unde et panis qui offertur, ex fructibus terræ cum sit assumptus, in Christi Corpus, dum sanctificatur, transponitur, sicut et vinum, cum ex vite defluerit, divini tamen sanctificatione mysterii efficitur Sanguis Christi, non quidem visibiliter, sed, sicut ait præsens Doctor, operante invisibiliter Spiritu Dei.\*

**XL III.** Unde et Sanguis et Corpus Christi dicuntur, quia non quod exterius videntur, sed quod interius divino Spiritu operante facta sunt, accipiuntur. Et quia longe aliud per potentiam invisibilem existunt, quam visibiliter appareant, discernit, dum dicit, panem et vinum ideo Corpori et Sanguini Domini comparari; “ quia sicut visibilis panis et vini  
 “ substantia exteriorem nutrit et inebriat  
 “ hominem, ita Verbum Dei, qui est Panis  
 “ vivus, participatione Sui, fidelium recreat  
 “ mentes.”

**XL IV.** Ista dicendo, planissime† confitetur,‡ quod in Sacramento Corporis et San-

\*Dei] Sancto. Impr. †planissime] om. MS. Laub.  
 ‡confitetur] confitemur. MS. Laub.

guinis Domini, quicquid exterius sumitur, ad corporis refectionem aptatur; Verbum autem Dei, qui est Panis invisibilis, invisibiliter in illo existens Sacramento, invisibiliter participatione Sui fidelium mentes vivificando pascit.

XLV. Hinc etiam idem Doctor dicit,\*  
 “Sacramentum est in aliquâ celebratione,  
 “cum res gesta ita sit, ut aliquid significare  
 “intelligatur, quod sancte accipiendum est.”  
 Hæc dicendo ostendit omne Sacramentum in divinis rebus aliquid secreti continere, et aliud esse quod visibiliter appareat, aliud vero quod invisibiliter sit accipiendum.

XLVI. Quæ sunt autem Sacramenta fidelibus celebranda consequenter ostendens ait; †  
 “Sunt autem Sacramenta, Baptismus et  
 “Chrisma, Corpus et Sanguis. ‡ Quæ ob id  
 “Sacramenta dicuntur, quia sub tegumento  
 “corporalium rerum, virtus divina secretius  
 “salutem eorundem Sacramentorum operatur.  
 “Unde et a secretis virtutibus vel sacris,  
 “Sacramenta dicuntur:” Et in sequentibus ait: “Græce *Μυστήριον* dicitur, quod secretam  
 “et reconditam habeat dispositionem.”

XLVII. Quid istinc perdocemur, nisi quod Corpus et Sanguis Domini propterea mys-

\*Ibid.  
 Christi.

†Ibid.

‡Sanguis] apud. Isid. additur

teria dicuntur, quod secretam et reconditam habeant dispositionem ; id est, aliud sint quod exterius innuant, et aliud quod interius invisibiliter operentur.

XLVIII. Hinc etiam et Sacramenta vocantur, quia tegumento corporalium rerum, virtus divina secretius salutem accipientium fideliter dispensat.

XLIX. Ex his omnibus, quæ sunt hactenus dicta, monstratum est, quod Corpus et Sanguis Christi, quæ fidelium ore in Ecclesiâ percipiuntur, figuræ sunt secundum speciem visibilem. At vero secundum invisibilem substantiam, id est, divini potentiam Verbi, verè Corpus et Sanguis Christi existunt. Unde secundum visibilem creaturam corpus pascunt, juxta vero potentioris virtutem substantiæ, fidelium mentes et pascunt et sanctificant.

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L. JAM nunc secundæ quæstionis propositum est inspiciendum, et videndum, utrum ipsum Corpus, quod de Mariâ natum est, et passum, mortuum et sepultum, quodque ad dexteram Patris considereat, sit, quod ore fidelium per Sacramentorum mysterium in Ecclesiâ quotidie sumitur ?



LI. Percontemur quid ex hoc Sanctus *Am-  
 brosius* sentiat: ait namque in primo Sacra-  
 mentorum libro;\* “Revera mirabile est quod  
 “manna Deus plueret Patribus, et quotidiano  
 “cœli pascebantur alimento. Unde dictum  
 “est: ‘Panem Angelorum manducavit homo.’ <sup>Ps. 78,</sup>  
 “Sed tamen, panum illum qui manducave- <sup>25.</sup>  
 “runt, omnes in deserto mortui sunt: ista au-  
 “tem esca, quam accipis, iste Panis vivus,  
 “qui descendit de cœlo, vitæ æternæ sub-  
 “stantiam subministrat, et quicumque hunc  
 “manducaverit, non morietur in æternum: et  
 “Corpus Christi est.”

LII. Vide secundum quod Doctor iste  
 Corpus Christi dicat esse escam, quam fide-  
 les accipiunt in Ecclesiâ. Ait namque, “Iste  
 “Panis vivus, qui de cœlo descendit, vitæ  
 “æternæ substantiam subministrat.” Num  
 secundum hoc quod videtur, quod corporaliter  
 sumitur, quod dente premitur, quod fauce  
 glutitur, quod receptaculo ventris suscipitur,  
 æternæ vitæ substantiam subministrat? Isto  
 namque modo carnem pascit morituram, nec  
 aliquam subministrat incorruptionem; neque  
 dici vere potest, ut “quicumque hunc mandu- <sup>Joan. 6,</sup>  
 “caverit, non morietur in æternum.” <sup>50.</sup> Et  
 hoc enim, quod sumit corpus, corruptibile est,  
 nec ipsi corpori potest præstare ne moriatur  
 in æternum: quoniam quod corruptioni sub-

\* S. Ambr. de Myst. c. viii. §. 47.

jacet, æternitatem præstare non valet. Est ergo in illo Pane vita, quæ non oculis apparet corporeis, sed fidei contuetur aspectu: qui etiam Panis vivus, qui descendit de cælo, existit: et de quo vere dicitur, “Quicumque “hunc manducaverit, non morietur in æternum:” et qui “est Corpus Christi.\*”

LIII. Item in consequentibus, cum de omnipotenti virtute Christi loqueretur, sic ait; † “Sermo ergo Christi, qui potuit ex nihilo “facere, quod non erat, non potest ea quæ “sunt, in id mutare, quod non erant? Nonne “majus est novas res dare, quam mutare nat- “uras ?” ‡

LIV. Dicit Sanctus *Ambrosius*, in illo mysterio Sanguinis et Corporis Christi commutationem esse factam, et mirabiliter quia divine, et ineffabiliter quia incomprehensibile. Dicant qui nihil hic volunt secundum interius latentem virtutem accipere, sed totum quod apparet visibiliter æstimare, secundum quid hic sit commutatio facta. Nam secundum creaturarum substantiam, quod fuerunt ante consecrationem, hoc et postea consistunt. Panis et vinum prius extitere, in quâ etiam specie jam consecrata permanere videntur. Est ergo interius commutatum Spiritûs Sanc-

\* Christi] Domini. Impr. † Ibid. §. 52. ‡ Nonne ...naturas] Non enim majus est novas res dare, quam mutare naturas. Impr. Apud Ambros. Non enim minus est novas rebus dare, quam mutare naturas.

ti potenti virtute, quod fides aspicit, animam pascit, æternæ vitæ substantiam subministrat.

LV. Item in consequentibus,\* “ Quid hîc quæris naturæ ordinem in Christi Corpore, cum præter naturam sit Ipse Dominus “ Jesus partus† ex Virgine?”

LVI. Hic jam‡ surgit auditor et dicit Corpus esse Christi, quod cernitur, et Sanguinem, qui bibitur; nec quærendum quomodo factum, sed tenendum quod sic factum sit. Bene quidem sentire videris; sed si vim verborum diligenter inspexeris, Corpus Christi quidem, Sanguinemque fideliter credis; sed si perspiceres, quia, quod credis, nondum vides, (nam si videres, diceres, *video*, non diceres, *credo* Corpus Sanguinemque esse Christi,) nunc autem, quia fides totum, quicquid illud totum est, aspicit, et oculus carnis nihil apprehendit, intellige quod non in specie, sed in virtute Corpus et Sanguis Christi existant, quæ cernuntur. Unde dicit, ‘ ordinem naturæ non hîc intuendum, sed Christi potentiam venerandam, quæ§ quicquid vult, quomodo vult, in quodcumque vult, et creat, quod non erat, et creatum permutat in id, quod antea non fuerat.’|| Subjungit idem

\*Ibid. §. 53. † Jesus partus] Deus natus. Impr. ‡ jam] etiam. Impr. § deest permutat. || quæ quicquid . . . fuerat] Cat. Test. Ver. habet. quæ creat, quod non erat, et in quodcumque vult, creatum permutat in id, quod antea non fuerat.

Mat. 26,  
26.

Auctor; “vera utique Caro Christi,\* quæ  
“crucifixa est, quæ sepulta est; vere ergo  
“Carnis illius Sacramentum est. Ipse cla-  
“mat Dominus Jesus, ‘Hoc est Corpus  
“Meum.’”

LVII. Quam diligenter, quam prudenter  
facta distinctio! De Carne Christi, quæ cru-  
cifixa est, quæ sepulta est, id est,† secundum  
quam Christus et crucifixus est et sepultus,  
ait, “vera itaque Caro Christi;” at de illâ,  
quæ sumitur in Sacramento, dicit; “vere er-  
“go Carnis illius Sacramentum est,” distin-  
guens *Sacramentum* Carnis, a *Veritate* Car-  
nis; quatenus in veritate Carnis, quam sump-  
serat de Virgine, diceret Eum et crucifixum et  
sepultum; quod vero nunc agitur in Ecclesiâ  
mysterium, veræ illius Carnis, in quâ cruce-  
fixus est, diceret esse Sacramentum; patenter  
fideles instituens, quod illa Caro, secundum  
quam et crucifixus est Christus, et sepultus,  
non sit mysterium, sed veritas naturæ: hæc  
vero Caro, quæ nunc similitudinem illius in  
mysterio continet, non sit *Specie* Caro, sed  
*Sacramento*. Siquidem in specie panis est,  
in Sacramento, verum Christi Corpus, sicut  
ipse clamat Dominus Jesus, “Hoc est Cor-  
pus Meum.”

Mat. 26,  
26.

LVIII. Item in consequentibus,‡ “Quid  
“comedamus,§ quid bibamus, alibi tibi per

\* Christi] deest in MS. Laub. † id est] idem. Ed.  
Col. Ima. Cat. Test. Verit. ‡ Ibid. §. 58. § comeda-  
mus] edamus apud Ambr.

“Prophetam Spiritus Sanctus expressit, dicens, ‘Gustate et videte quoniam suavis Ps. 33, est Dominus: beatus vir qui sperat in Eo.’” Num corporaliter gustatus ille panis, aut illud vinum bibitum, ostendit quam sit suavis Dominus? Quicquid enim sapit, corporale est, et fauces delectat. Numquid Dominum gustare, corporeum est aliquid sentire? Invitat ergo spiritualis gustûs\* saporem experiiri, et in illo vel potu vel pane nihil corporaliter opinari, sed totum spiritualiter sentire: quoniam “Dominus Spiritus est, et beatus “vir, qui sperat in Eo.”

LIX. Item consequenter,† “In illo Sacramento Christus est, quia Corpus Christi “est: non ergo corporalis esca, sed spiritualis est.” Quid apertius? Quid manifestius? Quid divinius? Ait enim, “in illo “Sacramento Christus est.” Non enim ait, ille panis, et illud vinum Christus est, quod si diceret, Christum corruptibilem, (quod absit) et mortalitati subjectum prædicaret. Quicquid enim in illâ escâ vel cernitur vel gustatur corporaliter, corruptibilitati constat obnoxium esse.

LX. Addit, “Quia Corpus Christi est.” Insurgis et dicis, Ecce manifeste illum panem, et illum potum Corpus esse Christi con-

\* gustûs] gusti. MS. Laub.

† Ibid.

fitetur; sed attende quemadmodum subjungit.\* “Non ergo corporalis esca, sed spiritus ualis est.” Non igitur sensum carnis adhibeas; nihil enim secundum eum hic decernitur. Est quidem Corpus Christi; sed non corporale, sed spirituale. Est Sanguis Christi; sed non corporalis, sed spiritualis. Nihil igitur hic corporaliter, sed spiritualiter sentiendum. Corpus Christi est, sed non corporaliter; et Sanguis Christi est, sed non corporaliter.

LXI. Item consequenter,† “Unde et Apostolus” (inquit) “de typo ejus ait, ‘Quia Patres nostri escam spiritualem manducauerunt, et potum spiritualem biberunt;’ Corpus enim Dei, Corpus‡ spirituale est Corpus Christi, Corpus divini est Spiritus; quia Spiritus Christus est, ut legimus in Threnis.§ ‘Spiritus ante faciem nostram Christus Dominus.’”||

I Cor. 10; 3. 4.

Thren. 4, 20.

\* subjungit] subjungitur. Impr. † Ibid. ‡ Corpus] deest in MS. Laub. § in Threnis] desunt apud Ambr.

|| Spiritus . . . Dominus] רוח אפיו כש'ן יהוה  
LXX. Πνεῦμα προσώπου ἡμῶν Χριστὸς Κύριος. Vulg. Spiritus oris nostri Christus Dominus. Hæc verba de Christo accipiunt et S. Justin. Mart. Apol. i. §. 55. Πνεῦμα πρὸς προσώπου ἡμῶν Χριστὸς Κύριος. S. Irenæus, Hæres. lib. iii. c. 11. Spiritus faciei nostræ, Christus Dominus. Tertull. adv. Prax. c. 14. adv. Marcion. lib. iii. c. 6. Spiritus personæ Ejus Christus Dominus. Origen. Selec. in Thren. l. c. Πνεῦμα προσώπου ἡμῶν Χριστὸς Κύριος. de Princip. lib. ii. 6. iv. 25. Spiritus Vultus nostri Christus Dominus. S. Cyrill. Hier. Catech. xvii. 34. Πνεῦμα πρὸς προσώπου ἡμῶν

LXII. Luculentissime Sanguinis et Corporis Christi mysterium quemadmodum debeamus intelligere, docuit. Cum enim dixisset “ Patres nostros escam spiritualem manducasse, et potum spiritualem bibisse;” (cum tamen manna illud, quod comederunt, et aquam, quam biberunt, corporea fuisse, nemo est\* qui dubitet,) adjungit de mysterio, quod in Ecclesiâ nunc agitur, definiens secundum quid Corpus sit Christi, “ Corpus enim Dei,” inquit, “ Corpus est spirituale.” Deus utique Christus, et Corpus, quod sumpsit de Mariâ Virgine, quod passum, quod sepultum est, quod resurrexit, Corpus utique verum fuit, id est, † quod visibile atque palpabile manebat. At vero Corpus, quod mysterium Dei dicitur, non est corporale, sed spirituale. Quod si spirituale, jam non visibile, neque palpabile. Hinc Beatus Ambrosius subjungit, “ Corpus,” inquit, “ Christi, “ Corpus est divini Spiritûs.” Divinus autem Spiritus, nihil corporeum, nihil corruptibile, nihil palpabile, quod sit, existit; at hoc Corpus, quod in Ecclesiâ celebratur, secun-

Χρότος; Κύριος. S. August. de Civit. Dei, lib. xviii. 33. Spiritus oris nostri Dominus Christus. At Filium Dei secundum Deitatis hypostasin in scriptis Patrum titulo Spiritûs et Spiritûs Dei et Spiritûs Sancti passim insigniri ostendit G. Bullus. Def. Fid. Nic. I. ii. 5. Quibus concinunt S. Scripturæ ab eodem citatæ. Marc. ii. 8. Rom. i. 3, 4. 1 Tim. iii. 16. Heb. ix. 14. 1 Pet. iii. 18, 19, 20. Joan. vi. 63. coll. 56.

\* est] deest in MS. Laub.

† id est] idem. Impr.

dum visibilem speciem, et corruptibile est, et palpabile.

LXIII. Quomodo ergo divini Spiritûs Corpus esse dicitur? Secundum hoc utique quod spirituale est, id est, secundum quod invisibile consistit, et impalpabile, ac per hoc incorruptibile.

LXIV. Hinc in consequentibus, “quia Spiritus Christus, ut legimus, ‘Spiritus ante faciem nostram Christus Dominus;’” patenter ostendit secundum quod habeatur Corpus Christi, videlicet secundum id, quod sit in eo Spiritus Christi, id est, divini potentia Verbi, quæ non solum animam pascit, verum etiam purgat.

Ps. 103.  
15.

LXV. Propter quod ipse dicit auctor consequenter,\* “Denique cor nostrum esca ista confirmat, et potus iste lætificat cor hominis; ut Propheta commemoravit.”† Num esca corporalis cor hominis confirmat, et potus corporeus lætificat cor hominis? Sed ut ostenderet quæ esca, vel qui potus sint, de quibus loquitur, addidit signanter “Esca ista, vel potus iste:” Quæ ista, vel qui iste? Corpus nimirum Christi, Corpus divini Spiritûs; et, (ut apertius inculcetur,) Spiritus

\* Ibid. † commemoravit] memoravit. apud Ambr.



Christus, de quo legitur,\* “ Spiritus ante faciem nostram Christus Dominus.” Quibus omnibus evidenter ostenditur, nihil in escâ istâ, nihil in potu isto corporaliter sentiendum, sed totum spiritualiter attendendum.

LXVI. Non enim anima, quæ corde hominis præsentis loco significatur, vel escâ corporeâ, vel potu corporeo pascitur, sed Verbo Dei nutritur et vegetatur; quod apertius in libro quinto Sacramentorum, Doctor idem affirmat.† “ Non iste panis est,” inquit, “ qui vadit in corpus, sed ille panis vitæ æternæ, qui animæ nostræ substantiam subministrat.”‡

LXVII. Et quia non de communi pane dixerit hoc Sanctus Ambrosius, verum de pane Corporis Christi, sequentia lectionis manifestissime declarant. Loquitur enim de pane quotidiano, quem credentes sibi postulant dari.

LXVIII. Et idcirco subjungit, “ Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci in Oriente facere consueverunt? Accipe ergo|| quotidie, quod quotidie tibi prosit, sic vive ut quotidie merearis accipere.” Ergo manifestum de

\* legitur] loquitur. MS. Laub. † S. Ambros. Sacram. lib. v. c. 4. ‡ subministrat] fulcit apud Ambr. § facere] deest in Impr. || ergo] deest apud Ambr.

quo pane loquitur, de pane videlicet Corporis Christi, qui non ex eo, quod vadit in corpus, sed ex eo, quod panis sit vitæ æternæ, animæ nostræ substantiam fulcit.

LXIX. Hujus doctissimi viri auctoritate perdoceamur, quod multâ differentiâ separantur Corpus, in quo passus est Christus, et Sanguis, quem pendens in cruce, de latere Suo profudit, et hoc Corpus, quod in mysterio passionis Christi quotidie a fidelibus celebratur, et ille quoque Sanguis, qui fidelium ore sumitur, ut mysterium sit illius Sanguinis, quo totus redemptus est mundus. Iste namque panis et iste potus non secundum quod videntur, Corpus sive Sanguis existunt Christi, sed secundum quod spiritualiter vitæ substantiam subministrant. Illud vero Corpus, in quo semel passus est Christus, non aliam speciem præferbat, quam in quâ consistebat. Hoc enim erat, quod vere\* videbatur, quod tangebatur, quod crucifigebatur, quod sepeliebatur. Similiter Sanguis Illius de latere manans, non aliud apparebat exterius, et aliud interius obvelabat. Verus itaque Sanguis de vero Corpore profluebat; ast nunc Sanguis Christi, quem credentes ebibunt, et Corpus, quod comedunt, aliud sunt in specie, et aliud in significatione. Aliud, quod pascunt corpus escâ corporeâ, et aliud, quod saginant mentes æternæ vitæ substantiâ.

\* quod vere] vere, quod. Impr.

LXX. De quâ re Beatus *Hieronymus* in Commentario Epistolæ Pauli ad Ephesios,\* ita scribit: “Dupliciter Sanguis Christi, et “Caro intelligitur; vel spiritualis illa atque “divina, de quâ Ipse dicit, ‘Caro Mea vere <sup>Joan. 6,</sup> “est cibus, et Sanguis Meus vere est potus;’<sup>56.</sup> “vel Caro, quæ crucifixa est, et Sanguis, qui “militis effusus est lanceâ.”†

LXXI. Non parvâ Doctor iste differentiâ Corporis et Sanguinis Christi fecit distinctionem. Namque dum Carnem, vel Sanguinem, quæ quotidie sumuntur a fidelibus, spiritualia dicit esse; at vero Caro, quæ crucifixa est, et Sanguis, qui militis effusus est lanceâ, non spiritualia esse dicuntur, neque divina; patenter insinuat, quod tantum inter se differunt, quantum differunt corporalia et spiritualia, visibilia et invisibilia, divina atque humana; et quod a se differunt, non idem sunt. Differunt autem Caro spiritualis, quæ fidelium ore sumitur, et Sanguis spiritualis, qui quotidie credentibus potandus exhibetur, a Carne, quæ crucifixa est, et a Sanguine, qui militis effusus est lanceâ, sicut auctoritas præsentis viri testificatur. Non igitur idem sunt.

\* Hieron. in Ep. ad Eph. cap. i. tom. iv. p. 328. Ed. Paris. 1706. † vel Caro ...lanceâ] Hieronymus habet. Vel Caro et Sanguis, quæ crucifixa est, et qui militis effusus est lanceâ.

LXXII. Illa namque Caro, quæ crucifixa est, de Virginis carne facta est, ossibus et nervis compacta, et humanorum membrorum lineamentis distincta, rationalis animæ spiritu vivificata in propriam vitam et congruentes motus. At vero Caro spiritualis, quæ populum credentem spiritualiter pascit, secundum speciem, quam gerit exterius, frumenti granis manu artificis consistit, nullis nervis ossibusque compacta, nullâ membrorum varietate distincta, nullâ rationali substantiâ vegetata, nullos proprios potens motus exercere. Quicquid enim in eâ vitæ præbet substantiam, spiritualis est potentiæ, et invisibilis efficientiæ, divinæque virtutis. Atque aliud longe consistit, secundum quod exterius conspicitur, atque aliud secundum quod in mysterio creditur. Porro Caro Christi quæ crucifixa est, non aliud exterius, quam quod interius erat, ostendebat; quia vera caro veri hominis existebat, corpus utique verum in veri corporis specie consistens.

LXXIII. Considerandum quoque, quod in pane illo non solum Corpus Christi, verum\* etiam in Eum credentis populi figuretur; unde multis frumenti granis conficitur, quia corpus populi credentis multis per verbum Christi fidelibus coagmentatur.†

\* verum] + corpus. Impr. † coagmentatur] ita Cat. Test. Verit. Rel. cum MS. Laub. augmentatur.

LXXIV. Quâ de re, sicut in mysterio, panis ille Christi Corpus accipitur, sic etiam in mysterio, membra populi credentis in Christum intimantur, et sicut non corporaliter, sed spiritualiter panis ille credentium corpus dicitur; sic quoque Christi Corpus non corporaliter, sed spiritualiter necesse est intelligatur.

LXXV. Sic et in vino, qui Sanguis Christi dicitur, aqua misceri jubetur,\* nec unum sine altero permittitur offerri: quia nec populus sine Christo, nec Christus sine populo, sicut nec caput sine corpore, vel corpus sine capite valet existere. Aquâ denique in illo Sacramento populi gestat imaginem. Igitur si vinum illud sanctificatum per ministrorum officium in Christi Sanguinem corporaliter convertitur, aqua quoque, quæ pariter admixta est, in sanguinem populi credentis necesse est corporaliter convertatur. Ubi namque una sanctificatio est, una consequenter operatio; et ubi par ratio, par quoque consequitur mysterium. At videmus† in aquâ secundum cor-

\* Hunc ritum inter antiquos tum Orientales, tum Occidentales, servari testantur Justinus Martyr, calicem vocans "ποτήριον ὕδατος καὶ κέρατος" Apol. i. 65. et S. Irenæus, "temperamentum calicis." Hær. lib. iv. 57. et "τὸ κεκραμένον ποτήριον." lib. v. 2. ad quæ loca vid. Grab. Quem inter Judæos receptum fuisse constat, (vid. Grot. ad Mat. xxvi. 27.) et ita a Christo ipso factum asseverat S. Cyprianus, Ep. Ixiii. ad Cæcil.

† videmus] videamus. duæ Colon.

pus nihil esse conversum, consequenter ergo et in vino nihil corporaliter ostensum. Accipitur spiritualiter quicquid in aquâ de populi corpore significatur; accipitur ergo necesse est spiritualiter quicquid in vino de Christi Sanguine intimatur.

Rom. 6,  
9.

LXXVI. Item, quæ a se differunt, idem non sunt: Corpus Christi, quod mortuum est, et resurrexit, et immortale factum, “jam non moritur, et mors Illi ultra non dominabitur;” æternum est, nec jam passibile; hoc autem, quod in Ecclesiâ celebratur, temporale est, non æternum; corruptibile est, non incorruptum; in viâ<sup>†</sup> est, non in patriâ. Differunt igitur a se, quapropter non sunt idem. Quod si non sunt idem,\* quomodo verum Corpus Christi dicitur, et verus Sanguis?

LXXVII. Si enim Corpus Christi est, et hoc dicitur vere, quia Corpus Christi est, in veritate Corpus Christi est: et si in veritate Corpus Christi, et Corpus Christi incorruptibile est, et impassibile est, ac per hoc æternum. Hoc igitur Corpus Christi, quod agitur in Ecclesiâ, necesse est ut incorruptibile sit et æternum. Sed negari non potest corrumpi, quod per partes comminutum‡ dispartitur‡

\* Quod... idem] “hæc librarii incuriâ ex MS. Laub. “excidisse videntur.” ed, 1688. † comminutum] ita MS. Laub. et Diall. Rel. commutatum. ‡ dispartitur] † ad. Impr.

sumendum, et dentibus commolitur in corpus trajicitur. Sed aliud est, quod exterius geritur, aliud vero, quod per fidem creditur. Ad sensum quod pertinet corporis, corruptibile est, quod fides vero credit, incorruptibile. Exterius igitur quod apparet, non est ipsa res, sed imago rei; mente vero quod sentitur et intelligitur, veritas rei.

LXXVIII. Hinc Beatus *Augustinus* in Evangelii Joannis expositione,\* dum de Corpore Christi loqueretur et Sanguine, sic ait; “ Manducavit et Moyses manna, manducavit “ et Aaron, manducavit et Phinees, manducaverunt et ibi multi, qui Deo placuerunt, “ et mortui non† sunt. Quare? Quia visibilem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustaverunt, “ ut spiritualiter satiarentur. Nam et nos “ hodie accipimus visibilem cibum, sed aliud “ est Sacramentum, aliud virtus Sacramenti.”<sup>Joan. 6, 50.</sup> Item in posterioribus, “ Hic est panis, qui de “ cælo descendit. Hunc panem significavit “ manna, hunc panem significavit altare Dei. “ Sacramenta illa fuerunt: in signis diversa,† “ in re, quæ significatur, paria sunt. Aposto-<sup>1 Cor. 10, 1-4.</sup> lum§ audi, ‘ Nolo vos ignorare, Fratres, “ quia Patres nostri omnes sub nube fuerunt, “ et omnes mare transierunt, et omnes in

\* S. August. in Joan. cap. 6. Tract. xxvi. §. 11. Tom. iii. p. 498. Ed. Ben. † non] deest in MS. Laub. ‡ diversa] + sunt. Impr. § Apostolum] + Paulum Impr.

“ in Moyse baptizati sunt in nube et in  
 “ mari,\* et omnes eandem escam spiritualem  
 “ manducaverunt, et omnes eundem potum  
 “ spiritualem biberunt.† Spiritualem utique  
 “ eandem, nam corporalem alteram, quia illi  
 “ manna, nos aliud, spiritualem vero quam  
 “ nos.” Et adjungit, “ Et omnes eundem  
 “ potum spiritualem biberunt.’ Aliud illi,  
 “ aliud nos, sed specie visibili, quod tamen  
 “ hoc idem significaret virtute spiritali.  
 “ Quomodo enim eundem potum? ‘ bibebant’  
 “ inquit ‘ de spiritali sequenti petrâ; Petra  
 “ autem erat Christus.’ Inde panis, unde‡  
 “ potus. Petra Christus in signum,§ verus  
 “ Christus in Verbo, et in carne.”

Joan. 6,  
50.

LXXIX. Item, “ Hic est Panis de Cœlo  
 “ descendens, ut si quis ex ipso manducaverit,  
 “ non moriatur;” sed quod pertinet ad virtu-  
 tem Sacramenti, non quod pertinet ad visibile  
 Sacramentum; qui manducat intus, non foris;  
 qui manducat in corde, non qui premit dente.

Joan. 6,  
61. 62.

LXXX. Item in posterioribus verba Salva-  
 toris introducens, ita dicit,|| “ ‘ Hoc vos scan-  
 “ dalizat, quia dixi, Carnem Meam do vobis  
 “ manducare, et Sanguinem Meum bibere?  
 “ Si ergo videritis Filium hominis ascenden-

\* et omnes mare . . . mari] desunt in MS. Laub.

† et omnes . . . biberunt] hæc apud Aug. non leguntur.

‡ unde] inde. apud Aug. § signum] signo. apud Aug.

|| Ibid. p. 502.



“tem ubi erat prius.’ Quid est hoc? Hinc  
 “solvit quod illos moverat, hinc aperuit unde  
 “fuerant scandalizati. Illi enim putabant  
 “Eum erogaturum Corpus Suum. Ille au-  
 “tem dixit Se ascensurum in cœlum, utique  
 “integrum. Cum videritis Filium hominis  
 “ascendentem ubi erat prius: certe vel tunc  
 “videbitis, quia non eo modo, quo putatis,  
 “erogat Corpus Suum: certe vel tunc intel-  
 “ligetis, quia gratia Ejus non consumitur  
 “morsibus. Et ait, ‘ Spiritus est qui vivifi-  
 “cat, caro non prodest.’ ”

LXXXI. Et pluribus interpositis rursus  
 adjicit, “ Quisquis autem (inquit\* Apostolus) Rom. 8,  
 “ Spiritum Christi non habet, hic non est <sup>9.</sup>  
 “ Ejus.’ ‘ Spiritus ergo est qui vivificat, caro Joan. 6,  
 “ autem non prodest quicquam. Verba, quæ <sup>63.</sup>  
 “ Ego locutus sum vobis, Spiritus et Vita  
 “ sunt.’ Quid est, Spiritus et Vita sunt?  
 “ Spiritualiter intelligenda sunt. Intellexisti  
 “ spiritualiter; Spiritus et Vita sunt. Intel-  
 “ lexisti carnaliter; etiam† Spiritus et Vita  
 “ sunt, sed tibi non sunt.”

LXXXII. Hujus auctoritate Doctoris ver-  
 ba Domini tractantis de Sacramento Sui Cor-  
 poris et Sanguinis manifeste docemur, quod  
 illa verba Domini spiritualiter, et non carnali-

\* inquit] † idem. MS. Laub. † etiam] † sic illa. apud  
 Aug.

Joan, 6.  
64.

ter intelligenda sunt, sicut Ipse ait, “ Verba, quæ Ego loquor vobis, Spiritus et vita sunt.” Verba utique de Suâ Carne manducandâ, et de Suo Sanguine bibendo. Inde enim loquebatur, unde discipuli fuerant scandalizati. Ergo ut non scandalizarentur, revocat eos divinus Magister de carne ad Spiritum, de corporeâ visione ad intelligentiam invisibilem.

**LXXXIII.** Videmus ergo, esca illa Corporis Domini, et potus ille Sanguinis Ejus secundum quid vere Corpus Ejus, et vere Sanguis Ejus existunt, videlicet secundum quod Spiritus et Vita sunt.

**LXXXIV.** Item, quæ idem sunt, unâ definitione comprehenduntur. De vero Corpore Christi dicitur, quod sit verus Deus, et verus Homo; Deus, qui ex Deo Patre ante secula natus: Homo, qui in fine seculi ex Mariâ Virgine genitus. Hæc autem dum de Corpore Christi, quod in Ecclesiâ per mysterium geritur dici non possunt, secundum quendam modum Corpus Christi esse cognoscitur, et modus iste in figurâ est et imagine, ut veritas res ipsa sentiatur.

**LXXXV.** In Orationibus quæ post mysterium Corporis, Sanguinisque Christi dicuntur, et a populo respondetur, Amen, sic Sacer-

dotis voce dicitur,\* “Pignus æternæ vitæ  
 “capientes humiliter imploramus, ut quod  
 “in imagine contingimus Sacramenti, mani-  
 “festâ participatione sumamus.”

LXXXVI. Et pignus enim et imago ulterius rei sunt, id est, non ad se, sed ad aliud aspiciunt. Pignus enim illius rei est, pro quâ donatur: imago illius, cujus similitudinem ostendit. Significant enim ista rem, cujus sunt, non manifeste ostendunt. Quod cum ita est, apparet quod hoc Corpus et Sanguis pignus et imago rei sunt futuræ, ut quod nunc per similitudinem ostenditur, in futuro per manifestationem reveletur. Quod si nunc significant, in futuro autem patefacient, aliud est quod nunc geritur, aliud quod in futuro manifestabitur.

LXXXVII. Quâ de re et Corpus Christi, et Sanguis est, quod Ecclesia celebrat, sed tanquam imago. Veritas vero erit, cum jam nec pignus nec imago, sed ipsius rei veritas apparebit.

LXXXVIII. Item alibi,† “Perficient in  
 “nobis Domine, quæsumus, Tua Sacramenta  
 “quod continent, ut quæ nunc specie geri-

\* Extat hæc oratio in lib. secundo Sacrament. Rom-  
 Eccl. per Thomasium, edit. 4to. Rom. 1680. p. 160. † in]  
 deest in Impr. et apud Thomas. ‡ Missale Rom. Post-  
 Communio in Sabbato quat. Temp. Septembr.

“mus, rerum veritate capiamus.” Dicit quod in specie gerantur ista, non in veritate; id est, per similitudinem, non per ipsius rei manifestationem. Differunt autem a se *Species* et *Veritas*. Quapropter Corpus et Sanguis, quod in Ecclesiâ geritur, differt ab illo Corpore et Sanguine, quod in Christi Corpore\* jam glorificatum cognoscitur. Et hoc Corpus pignus est et species, illud vero ipsa veritas. Hoc enim geretur† donec ad illud perveniatur, ubi vero ad illud perventum fuerit, hoc removebitur.

LXXXIX. Apparet itaque, quod multâ inter‡ se differentiâ separantur, quantum est inter pignus et eam rem, pro quâ pignus traditur, et quantum inter imaginem et rem, cujus est imago, et quantum inter§ speciem et veritatem. Videmus itaque multâ differentiâ separari mysterium Sanguinis et Corporis Christi, quod nunc a fidelibus sumitur in Ecclesiâ, et illud, quod natum est de Mariâ Virgine, quod passum, quod sepultum, quod resurrexit, quod cœlos ascendit, quod ad dexteram Patris sedet. Hoc namque, quod agitur in viâ, spiritualiter est accipiendum, quia fides, quod non videt, credit; et spiritualiter pascit animam, et lætificat cor, et

\* Christi Corpore] † per resurrectionem. Impr. ‡ geretur] geritur. Impr. † inter] ita Cat. Test. Verit. Rel. cum MS. Laub. intra. § inter] intra. Diall. et Colon. Ima.

vitam præbet æternam et incorruptionem; dum non attenditur, quod corpus pascit, quod dente premitur, quod per partes comminuitur, sed quod in fide spiritualiter accipitur. At vero Corpus illud, in quo passus est et resurrexit Christus, proprium Ejus Corpus existit, de Virginis Mariæ corpore sumptum, palpabile seu visibile etiam post resurrectionem, sicut Ipse discipulis ait,\* “Palpate et videte; <sup>Luc. 24,</sup> “quia Spiritus carnem et ossa non habet, <sup>41.</sup> “sicut Me videtis habere.”

XC. Audiamus etiam quid Beatus *Fulgentius* in libello de fide dicat: † “Firmissime “tene, et nullatenus dubites ipsum Unigeni- “tum, Deum Verbum, Carnem factum, Se “pro nobis obtulisse sacrificium et hostiam “Deo in odorem suavitatis; Cui cum Patre “et Spiritu Sancto a Patriarchis, a Prophetis, “et Sacerdotibus tempore veteris Testamenti “animalia sacrificabantur; et Cui nunc, id “est, ‡ tempore novi Testamenti, cum Patre “et Spiritu Sancto, cum quibus Illi est una “Divinitas, sacrificium panis et vini in fide “et charitate, Sancta Catholica Ecclesia per “universum orbem terræ offerre non cessat. “In illis enim carnalibus victimis significa-

\*ait] Impr. habent. “Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus Meas “et pedes, quia Ego ipse sum.” † Fulg. de fide ad Petrum Diaconum, c. 19. ‡ id est] idem. Impr.

Act. 20,  
28.

“tio\* fuit Carnis Christi, quam pro peccatis  
 “ nostris Ipse sine peccato fuerat oblaturus,  
 “ et Sanguinis,† quem erat effusus in re-  
 “ missionem peccatorum nostrorum. In isto  
 “ autem sacrificio gratiarum actio, atque com-  
 “ memoratio est Carnis Christi, quam pro  
 “ nobis obtulit, et Sanguinis, quem pro nobis‡  
 “ effudit. De quo Beatus Paulus Apostolus  
 “ dicit in Actibus Apostolorum, ‘Attendite  
 “ vobis et universo gregi, in quo vos Spiritus  
 “ Sanctus posuit Episcopos, regere Ecclesiam  
 “ Dei, quam acquisivit Sanguine Suo.’ In  
 “ illis ergo sacrificiis, quid nobis esset donan-  
 “ dum, figurate significabatur, in hoc autem  
 “ sacrificio, quid jam nobis donatum sit, evi-  
 “ denter ostenditur.”

XCI. Dicens, quod in illis sacrificiis, quid nobis esset donandum significabatur, in isto vero sacrificio, quid sit donatum commemoretur, patenter innuit quod, sicut illa figuram habuere futurorum, sic et hoc§ sacrificium figura sit præteritorum.

XCII. Quibus dictis, quanta differentia sit inter Corpus, in quo passus est Christus, et hoc Corpus, quod pro Ejus passionis commemoratione, sive mortis fit, evidentissime

\* significatio] figuratio. apud. Fulg.-

† Sanguinis] Sanguis. duæ Col. et Cat. Test. Verit.

‡ nobis] + idem Deus. Impr. et ita apud Fulg. § hoc] deest in Impr.

declaravit. Illud namque proprium et verum, nihil habens in se vel mysticum, vel figuratum; hoc vero mysticum, aliud exterius per figuram ostentans, aliud interius per intellectum fidei repræsentans.

XCIII. Ponamus adhuc unum Patris *Augustini* testimonium, quod et dictorum fidem nostrorum astruat, et sermonis marginem ponat. In sermone, quem fecit ad populum de Sacramento altaris, sic inquit,\* “Hoc, quod videtis in altari Dei, jam† transactâ nocte vidistis, sed quid esset, quid sibi vellet, quam magnæ rei Sacramentum contineret, nondum audivistis. Quod ergo videtis, panis est et calix, quod vobis etiam oculi vestri renunciant. Quod autem fides vestra postulat instruenda, panis est Corpus Christi, calix est‡ Sanguis Christi. Breviter quidem hoc dictum est, quod fidei§ forte sufficiat, sed fides instructionem desiderat. Dicit enim Propheta, ‘Nisi credideritis, non intelligetis.’ Potestis ergo|| dicere mihi, Præcepisti ut credamus, expone ut intelligamus. Potest enim animo cujuscumque cogitatio talis oboriri. ‘Dominus noster Jesus Christus novimus unde accipietur carnem, de Virgine scilicet Mariâ.

\* Extat hic sermo ad calcem Epistolæ Fulgentii ad Ferrandum Diaconum de Baptismo Æthiopsis moribundi.  
 † jam] etiam. apud Aug. ‡ est] deest apud Aug.  
 § fidei] fide. Diall. et Colon. Ima. || ergo] † modo. apud Aug.

“ Infans lactatus est, nutritus est, crevit, ad  
 “ juvenilem ætatem perductus est, a Judæis  
 “ persecutionem passus est, ligno suspensus  
 “ est, interfectus est,\* de ligno depositus est,  
 “ sepultus est, tertio die resurrexit, quo die  
 “ voluit in cœlum ascendit, illuc levavit Cor-  
 “ pus Suum, inde venturus est judicare vivos  
 “ et mortuos; ibi est modo sedens ad dexte-  
 “ ram Patris. Quomodo panis† Corpus Ejus?  
 “ Et calix, vel quod habet calix, quomodo  
 “ Ejus est Sanguis? Ista, Fratres, ideo di-  
 “ cuntur Sacramenta, quia in eis aliud vide-  
 “ tur, et aliud intelligitur. Quod videtur,  
 “ speciem habet corporalem; quod intel-  
 “ ligitur, fructum habet spiritualement.”

XCIV. Ista venerabilis Auctor dicens, in-  
 struit nos, quid de proprio Corpore Domini,  
 quod de Mariâ natum, et nunc ad dexteram  
 Patris sedet, et in quo venturus est judicare  
 vivos et mortuos: et quid de isto, quod super  
 altare ponitur, et populo participatur, sentire  
 debeamus. Illud integrum est, neque ullâ  
 sectione dividitur, nec ullis figuris obvelatur:  
 hoc vero, quod super mensam Domini contine-  
 tur, et figura est, (quia Sacramentum est) et  
 exterius quod videtur, speciem habet corpo-  
 ream, quæ pascit corpus; interius vero quod  
 intelligitur, fructum habet spiritualement, qui  
 vivificat animam.

\* interfectus est] in ligno interfectus est. apud Aug.

† panis] deest in duabus Colon.



XCV. Et de hoc mystico Corpore volens apertius et manifestius loqui, sic dicit in consequentibus.\* “ Corpus ergo Christi si vultis† intelligere, Apostolum audite‡ dicen-<sup>1 Cor. 12, 27.</sup> tem,§ ‘ Vos estis Corpus Christi et membra.’ Si ergo vos estis Corpus Christi et membra,|| mysterium vestrum in mensâ Domini positum est: mysterium vestrum¶ accipitis: ad id, quod estis, Amen respondetis, et respondendo subscribitis. Audis ergo Corpus Christi, et respondes, Amen; esto membrum Corporis Christi, ut verum sit Amen. Quare ergo in pane? Nihil hic de nostro afferamus: ipsum Apostolum di-<sup>1 Cor. 10, 17.</sup> centem audiamus; \*\* cum†† de isto Sacramento loqueretur, ait, ‘ Unus panis, unum corpus multi sumus,’ et reliqua.”

XCVI. S. *Augustinus* satis nos instruit, quod sicut in pane super altare positum†† Corpus Christi signatur, sic etiam et corpus accipientis populi: ut evidenter ostendat quod corpus Christi proprium illud existat, in quo natus de Virgine, in quo lactatus, in quo passus, in quo mortuus, in quo sepultus, in quo resurrexit, in quo cælos ascendit, in quo Patris ad dexteram sedet, in quo venturus est

\* Ibid. † vultis] vis. apud Aug. ‡ audite] audi. apud. Aug. § dicentem] † fidelibus. apud Aug. || Si... membra] desunt in MS. Laub. ¶ vestrum] Domini. Impr. et ita apud Aug. \*\* Apostolum dicentem audiamus] Apostolum item audiamus. apud Aug. †† cum] † ergo. apud Aug. †† positum] forsitan posito.

1 Cor.  
10, 17.

ad iudicium. Hoc autem, quod supra mensam Dominicam positum est, mysterium continet illius, sicut etiam identidem mysterium continet corporis populi credentis, Apostolo testante,\* “Unus panis, unum corpus, multi sumus in Christo.”

XCVII. Animadvertat, clarissime Princeps, Sapiencia Vestra, quod positis Sanctorum Scripturarum testimoniis, et Sanctorum Patrum dictis, evidentissime monstratum est, quod panis, qui Corpus Christi, et calix, qui Sanguis Christi appellatur, figura sit, quia mysterium; et quod non parva differentia sit inter Corpus, quod per mysterium existit, et Corpus, quod passum est et sepultum, et resurrexit. Quoniam† hoc proprium Salvatoris Corpus existit, nec in eo vel aliqua figura, vel aliqua significatio, sed ipsa rei manifestatio cognoscitur, et ipsius visionem credentes desiderant; quoniam ipsum est Caput nostrum, et ipso viso satiabitur desiderium nostrum; quoque Ipse et Pater unum sunt, non secundum quod Corpus habet Salvator, sed secundum plenitudinem Divinitatis, quæ habitat in homine Christo.

XCVIII. At in isto, quod per mysterium geritur, figura est, non solum proprii Corporis Christi, verum etiam credentis in Christum

\* testante] dicente. Ed. Gall. lma. et. Feug. † quoniam] quia. Impr. † quo] quoniam. Impr.

populi. Utriusque namque Corporis, id est, et Christi quod passum est, et resurrexit, et populi in Christo\* renati, atque de mortuis vivificati, figuram gestat.

XCIX. Addamus etiam quod iste panis et calix, qui Corpus et Sanguis Christi nominatur, et existit,† memoriam repræsentat Dominicæ passionis, sive mortis, quemadmodum Ipse in Evangelio dixit; “Hoc facite in “Mei commemorationem.” Quod exponens Apostolus Paulus ait, “Quotiescunque man-<sup>Luc. 22,</sup> ducabitis panem hunc, et calicem bibetis,<sup>19.</sup> 1 Cor. “mortem Domini annunciabitis donec veniat.”<sup>11, 26.</sup>

C. Docemur a Salvatore, necnon a Sancto Paulo Apostolo, quod iste panis et iste sanguis,‡ qui super altare ponitur, in figuram, sive memoriam Dominicæ mortis ponantur, ut, quod gestum est in præterito, præsentem revocet memoriæ, ut illius passionis memores effecti, per eam efficiamur divini muneris consortes, per quam sumus a morte liberati. Cognoscentes, quod ubi pervenerimus ad visionem Christi, talibus non opus habebimus instrumentis, quibus admoneamur quid pro nobis immensa benignitas sustinuerit. Quoniam Ipsum facie ad faciem contemplantibus, non per exteriorem temporalium rerum ad-

\* Christo] † per Baptismum. Impr. ‡ et existit] desunt in Impr. † Sanguis] “calix, forte reponendum est.” ed. 1688.

monitionem commonebimur,\* sed per ipsius contemplationem Veritatis aspiciemus, quemadmodum nostræ salutis Autori gratias agere debeamus.

Joan. 6,  
64.

CI. Nec ideo, quoniam ista dicimus, puteur in mysterio Sacramenti Corpus Domini, vel Sanguinem Ipsius, non a fidelibus sumi, quando fides, non quod oculus videt, sed quod credit, accipit; quoniam spiritualis est esca, et spiritualis potus, spiritualiter animam pasceus, et æternæ satietatis vitam tribuens; sicut ipse Salvator mysterium hoc commendans, loquitur; “ Spiritus est, qui vivificat, “ nam caro nihil prodest.”

CII. Imperio Vestræ Magnitudinis parere cupientes, præsumpsi parvus, rebus de non minimis disputare, non sequentes æstimationis nostræ præsumptionem, sed majorum intuentes auctoritatem; quæ si probaveritis catholice dicta, Vestræ meritis fidei deputate, quæ depositâ Regalis Magnificentiæ gloriâ, non erubuit ab humili quærere responsum veritatis. Sin autem minus placuerint, id nostræ deputetur insipientiæ, quæ, quod optavit, minus efficaciter valuit† explicare.

\* commonebimur] ita duæ Colon. Diall. et Cat. Test. Verit. commovebimur. MS. Laub. et ed. Gall. Ima.

† valuit] ita MS. Laub. Ed. Colon. 2da. et Cat. Test. Verit. potuit. Diall. voluit. Ed. Colon. Ima. et Feug.

*Ratramni de Corpore et Sanguine Domini  
liber explicit.*

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